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TRANSACTIONS

OF THE

EIGHTH ANNUAL MEETING

OF THE

WESTERN LITERARY INSTITUTE

AND

COLLEGE OF PROFESSIONAL TEACHERS.

HELD IN CINCINNATI, OCTOBER, 1838.

CINCINNATI:

PUBLISHED BY JAMES R. ALLBACH.

1839.

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During the Convention of the Western Literary Institute and College of Professional Teachers, held in Cincinnati, October, 1838,—

It was unanimously Resolved, That a volume containing the Transactions of the College be published, corresponding in size and execution with the preceding volumes, to be delivered to subscribers at the following price: $1 00 per volume, neatly bound.

The proposition of Mr. James R. Allbach, to publish the work, was laid before the College, and unanimously adopted.

PREFACE.

THE glory of this age is its educational spirit. In our own State alone upwards of one thousand common school houses have been erected during the last year. And every day brings us tidings of educational movements in all parts of our country. Europe, also, is deeply interested in this good work. Who has not heard of the Prussian school system? France, with her enlightened leaders, Cousin and Guizot, has caught the spirit of the times. And to name no more, in England the school-master is emphatically abroad.

Even torpid Asia and long-benighted Africa are waking from their slumbers. Schools are there springing up, at every accessible point, under missionary influence. And that extraordinary man, Mohammed Ali, has had teachers for his Egyptian dominions instructed in England and France.

The mention of Egypt, "the basest of the kingdoms," prompts us to deviate, in some measure, from that succinct generality which is usually required in a preface. We must here, (or not at all,) present to our readers a brief glance at a few particulars, and these of a character so interesting and important that we cannot pass them by.

Miss Halliday, a missionary teacher, now laboring in Cairo, thus writes, under date of March 22, 1838: "On Wednesday, the 7th, I was officially waited on by one of the officers of state, Hekekyan Effendi, who had come directly from his Highness, Mohammed Ali, and formally asked if I would take in charge the education of the royal family, consisting of a hundred in number, principally his daughters, nieces, and nearest relations. Hekekyan said, 'This is only the beginning of female education in Egypt, for THE PASHA HAS MUCH LARGER VIEWS,' etc. One of his Highness's objects is, that I shall endeavor to form his eldest daughters into a committee, to take into consideration the best means of extending female schools throughout Egypt, and his

other acquired dominions; and it is further his Highness's wish, that they should be superintended by English women," etc.

Would that our limits permitted us to give the whole official letter of the Minister of State! It is indeed an extraordinary, and no less gratifying document to proceed from a Turk. One short passage is all we may extract. "In seconding my illustrious Prince and benefactor in his work of civilizing Egypt, I have been led to reflection by the nature of my duties, and have as yet been able to trace our debasement to no other cause than that of *the want of an efficient, moral and useful education, of our females.*"

Nearly all the educational movements of the age, especially in our own country, exhibit very strikingly two leading sentiments.

1. That education, to be really useful, or even safe, must be *christian.*

All exclaim against the folly and danger of mere intellectual illumination, and insist upon the paramount importance of moral culture. The former, it is seen, will only make men wise to do evil, whilst the latter alone can render knowledge a blessing to its possessor and to the world.

"The signs of the times" have forced these views even upon the most sceptical. The fact is every where too palpable to be denied, that arbitrary power and mere official influence are fast losing their hold upon the popular mind. That respect for superior rank, and that implicit obedience to established authority, which once held the world in awe, are no longer sufficient to *tame leviathan.* The people have every where begun to inquire and act for themselves. Hence the necessity of self-government is universally felt; without this, we must soon fall into evils far more crushing than the pretensions of aristocracy, or the iron hand of despotism. But has not a woful experience proved that the Bible is absolutely essential to self-government? If a nation could burst its bonds without the Bible, the instance is yet to be seen in which it could maintain its freedom. Men have, indeed, been slow in coming to the conclusion—they have traveled a long, and weary, and blood-stained way—but the discovery has at last been made, that *without the Bible civil liberty is impossible.* They are now, therefore, calling aloud for the influence of christianity in all our educational institutions.

But, further, another sentiment characteristic of the educational movements of the age, is that instruction must be *universal.*

Knowledge is beginning to be regarded as common property. Like light, to which each one feels that he has a natural right, and to deprive him of which he resents as most unjust and tyrannical, it is demanded that education be free to all.

But in addition to this voice of our common humanity, sound policy comes in with her injunctions. If the people are everywhere getting the ascendency, and must finally, and very speedily too, have all power in their hands, it is miserable infatuation to withhold from them "the instruction of wisdom." The world must soon be ruled by worse than a brute force,—"*monstrum horrendum, - - - cui lumen ademptum,*—a horrid, sightless monster,"—a power combining the fierce passions of the beast with the infernal sagacity of depraved human nature;—in one word, by the MOB,—unless education, sound christian education be universally diffused. To the one or the other of these states must we rapidly approach, and it is the growing conviction of this most momentous fact, that has aroused even selfishness, and pressed it into the work of popular instruction.

And even where charity herself cannot see christian benevolence, and there are too strong proofs of a want of patriotic feeling, or, at least, of that enlightened and enlarged mind which could appreciate the political importance of education,—even in these cases, mere desire of popularity and its gainful consequences, now prompt to the cry. The current of the public mind has set this way, and the lightest craft, when once fairly on the stream, may float into the official haven "where it would be." It is not uncommon, at this day, to hear the demagogue who never put forth a finger to sustain the schools of his district, the loudest in his professions of friendship for these most important institutions.

Is it here asked, whence has arisen this educational spirit? And what has given it this lofty, and all-embracing character? We answer, without fear of successful contradiction, it is the Bible which has aroused the public mind; it is the Bible which has elevated its aims, and expanded its views, and is directing all its counsels.

Never had the Bible been so widely circulated and generally read, as it was just previously to the present revival of the cause of education. And wherever the Bible has the most influence,

there the work of education progresses most prosperously; and on the other hand, where it is a prohibited book, there the slumber of the dark ages is still unbroken. And it is because the Missionary is so imbued with the spirit of the Bible, that he is uniformly found the pioneer of education. And, to mention no more, is it not from Bible lands that schools are now spreading over the dark places of the earth?

What did Greece and Rome ever do to educate the mass of the people? *Odi profanum vulgus*, was the very spirit of their religion and their philosophy.

And what does Mohammedanism or Heathenism now do, when left to themselves, to diffuse the benefits of education?

The Bible is emphatically the book of *knowledge*, and the book of *liberty*. It freely unlocks to all the storehouse of the former, that it may prepare them for the rational and safe enjoyment of the latter. And as the holy volume gains its rightful ascendency in the world, ignorance and oppression in all their dire forms will flee before it, and the human family rise to that glorious liberty wherewith the truth alone can make them free.

We are aware, in offering these reflections, that they bring to view a high, a very high standard to which our own volume may be legitimately brought. We do not shrink from the trial. It would, indeed, be useless and unwise, at this day, to do so. Whilst, then, we disclaim a direct and minute responsibility for every thing which may appear in our Transactions, we do profess to be generally accountable that nothing be found in them offensive to good morals, or, upon the whole, unfriendly in its bearings upon the cause of Christianity.

A society, which has twice unanimously recorded its solemn decision in favor of the use of the Bible in all our educational institutions, and which has invariably, and in the most emphatic tones, declared itself the friend of universal education, has nothing to fear from popular scrutiny, or charitable christian judgment. In a volume proceeding from so many, and designed for readers of all classes, there must necessarily be materials of very varied character, and at times, not a little difference of views; but we humbly trust that, as a whole, it bears unequivocally upon it the characteristic sentiments of that enlightened and expanded educational spirit which is the glory of this age.

TRANSACTIONS

OF THE

COLLEGE OF PROFESSIONAL TEACHERS.

PART I.

MINUTES.

Cincinnati, Oct. 1st, 1838.

At ten o'clock, A. M., "THE WESTERN LITERARY INSTITUTE AND COLLEGE OF PROFESSIONAL TEACHERS," commenced its Eighth Annual Session in the METHODIST PROTESTANT CHAPEL.

The Vice President for Ohio, M. G. WILLIAMS, took the Chair and called the Institute to order.

The College joined in an appropriate prayer by the Rev. J. BURT.

Dr. D. L. TALBOTT read a communication from the venerable President of the Institute, stating, that owing to severe indisposition, he was unable to be present, and requesting him to read his Annual Address;—and also, expressing his kind regard for the Institute and his great anxiety for its prosperity.

The President's Annual Address was then read by Dr. D. L. Talbott.*

At 11 o'clock, Dr. C. E. STOWE, of Lane Seminary, delivered a lecture on "*The Bible as a means of Intellectual and Moral Improvement.*"

Agreeably to an arrangement of the Executive Committee with the Teachers of the City, the regular exercises were preceded and interspersed with appropriate singing of a juvenile Choir, composed of pupils from the different City Schools.

The College adjourned till 3 o'clock, P. M.

* The addresses, reports, etc. constitute the second part of the volume, where they are all inserted.

At 3 o'clock the Institute met pursuant to adjournment;—and, after some time spent in registering the names of members, the Recording Secretary read so much of the minutes of 1837 as had a direct reference to the present session.

The Annual Report of the Executive Committee was read by Dr. D. L. Talbott, and approved by the Institute. The Treasurer's Annual Report being called for, Mr. I. Van Eaton, in behalf of the Treasurer, T. Maylin, who, in consequence of ill health, was not present, made a report, which was accepted and adopted.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

GENTLEMEN,—As the organ of the College during the interim of its meetings, we beg leave, on the return of another annual convocation, to submit a brief outline of our proceedings for the past year.

According to an arrangement made by the College at the close of the last annual session, with Mr. J. R. Allbach, to publish the proceedings of that Convention, your Committee proceeded immediately to collect and arrange the materials for the proposed work,—and they take pleasure in stating, that the volume was issued as early as was practicable, and executed in a style inferior to none of the preceding volumes.

As the work, according to agreement, was published without expense to the College, your committee are not aware of the precise number distributed, but they believe as great a number has been sold as of any of the preceding volumes; and could it be effected the coming year, your Committee would advise a similar arrangement to be entered into between the College and some publisher during the present session, for the publication of the next volume of transactions. The sale of the 2nd and 3rd volumes, (the entire property of the College), although not very considerable, has, with the annual subscription paid in during the last session, enabled the Treasurer to liquidate all claims against the Institution, besides leaving a small balance of cash on hand, as will appear by the Treasurer's Report, herewith submitted. In relation to future funds, should an arrangement, as above recommended, for the publication of the next volume be effected, the *annual* subscription will *alone* be sufficient to cover all incidental expenses that may hereafter arise.

In relation to the Western Academician, edited by Dr. JOHN W. PICKET, which was set on foot by the Executive Committee, some 18 months since, and recognised as the organ of the College at its last session, and which to the *end*, sustained the high and elevated character which so conspicuously marked its commencement, your Committee regret to say, has not been issued since the termination of the first volume in April last. The publisher, for

reasons not wholly known to your committee, declined the publishing business soon after he had concluded the publication of the volume of Transactions, and owing to the unpropitiousness of the times, your Committee have not been able to effect a continuance of the work by any other publisher, which is the more to be regretted, as the work had already acquired well deserved celebrity, a very respectable patronage, and bid fair to realize the fondest anticipations of its warmest advocates, affording a means whereby the proceedings of the College could be extensively circulated, and a knowledge of its operations widely diffused.

The subject of the resuscitation of the Academician, or the commencement of a similar work, cannot too early engage the attention of the College.

According to the practice of former Committees, a circular was prepared the past year, and extensively circulated, and every exertion made, by direct communication with distinguished individuals in various parts of the country, to secure as much interest on the present occasion as possible, and from the talent already enlisted, in addition to the many able reports that may be expected from Committees raised during the last session, we doubt not that the interest will be as great the present session as at any of our former meetings, and that the College will continue to sustain the high character which its past operations have so justly entitled it to.

Among the letters and documents received during the past year, we take especial pleasure in acknowledging the receipt of a communication from Governor Everett, of Boston, accompanying "*An abstract of the Massachusetts School Returns for* 1837," a pamphlet of 300 pages; also, a letter from John A. Dix, Superintendent of Common Schools in New York, accompanying his *Annual Report of Common Schools in that State*, comprising about 200 pages; also, a communication from Thos. H. Burrows, Superintendent of Common Schools, accompanying "*The Fourth Annual Report of the Common Schools, Academies and Colleges, of the Commonwealth of Pennsylvania*," containing a "*Report* on Elementary Instruction in Europe," by Professor Stowe of this State; as also, "*A Statistical Report of the condition of the Common Schools in Ohio*," by Samuel Lewis, Superintendent:—each of which presents a full and minute history of the present state of Education in their respective territories.

When taking a retrospective view of what this Institution has already achieved in the impetus which it has given to the Cause of Education throughout the United States, your Committee fondly entertain the hope, and feel confident in their belief, that the present members, who, in defiance of all opposition, have raised and hitherto sustained its operations, and conducted it to its present exalted state of usefulness, will not falter in their energies nor

abandon the cause in which they have engaged; but will use their greatest exertions to extend its usefulness to every portion of our country, and diffuse the broad principles of Universal Education throughout the length and breadth of our *free* and *happy* country.

All of which is respectfully submitted.

ALBERT PICKET,
W. H. MCGUFFEY,
J. L. TALBOTT,
J. VAN EATON,
J. RAY,
T. MAYLIN,
A. H. MCGUFFEY,
D. L. TALBOTT,
} *Executive Committee.*

The resolution requiring the Executive Committee to revise the code of BY-LAWS being called up, the Committee reported that the duty had not been attended to;—whereupon it was re-committed to the same to report as soon as possible.

On motion of J. L. Talbott, it was

Resolved, That the Committees be called on in the order in which they stand on the Minutes for their reports; which being done, it was, on motion of Pres. McGuffey,

Resolved, That those subjects on which reports are not expected, be called up for discussion.

Resolved, That those appointed to furnish reports on given subjects, and are not prepared, have the same referred to them to report to this meeting as soon as practicable.

Resolved, That any person present having a report on any subject of Education, be requested to inform the Chair of the same, that it may be called for by the College.

The subject referring to the effects of a multiplication of Colleges and Universities in the Western States, on the higher branches of Literature and Science, was called up and discussed by Messrs. McGuffey, Stowe, Lewis, and Carll.

The Institute then adjourned until 7 o'clock.

At seven o'clock the College convened—Prayer by the Rev. J. DENHAM.

ELIJAH VANCE, Esq., of Hamilton, Ohio, delivered an address on "*The importance of introducing a uniform System of Common School Education, and addpting it to the genius of our Republican Institutions.*"

SAMUEL LEWIS, Esq., offered the following resolutions, which were, after some remarks by the mover, discussed by Messrs. Stowe, Drake, Denham, and Salomon; and then made the order of the day for 3 o'clock Tuesday afternoon, viz:

1st. *Resolved*, That the present great want of well qualified

Teachers of Common Schools, is such, as calls loudly for such action as will supply the present and increasing demand.

2d. That the subject of establishing National or State Institutions for Teachers, is one that requires the careful deliberation of every friend of Popular Education, as well as of every Legislator who seeks to preserve and elevate our popular Institutions.

3d. That a University for educating Teachers, as such, should not undertake to teach the elements of the different branches of Literature, but should be devoted entirely to the art of teaching, or the best method of conveying instruction and developing the powers of the pupils.

4th. That this art cannot be taught in the best manner, except, where the learner can become a teacher to an extent sufficient, at least, to practice upon his daily business.

[Mr. Lewis remarked, on offering the foregoing resolutions, that he should not feel himself committed on this subject, either as to his present or future course; nor did he wish to be understood as expressing his opinion—his object was to gain information.]

The College adjourned.

WM. PHILLIPS, Jr., *Rec. Sec.*

Tuesday, Oct. 2d, 1838.

At 9 o'clock, A. M., the members met for business.

The names of the members of the Institute were called, by request of the Chair.

The minutes of Monday were read and approved.

The Committee on By-Laws reported the former code without any amendments, which was accepted,—and on motion of G. R. Hand, an additional one was added, viz:

"The Roll shall be called at the opening of each morning and afternoon session." The whole, as amended, was then adopted.

The subject of Dr. Pierce's report being called for, was, on motion, again laid on the table.

Resolved, That a Committee of three be appointed to devise a plan for the publication of the Transactions of the present session; and that they report as early as practicable.

Committee, { D. L. Talbot, John Hilton, W. H. McGuffey.

Resolved, That a Committee of five be appointed to nominate officers for the ensuing year.

Committee, { J. L. Talbott, B. P. Aydelott, J. T. Loomis, H. B. Todd, W. H. McGuffey.

Resolved, That a Committee of three be appointed to prepare subjects, and recommend reporters for the next session.

Committee, { W. H. McGuffey, M. G. Williams, S. Lewis.

At 11 A. M., the Hon. John McLean, of Ohio, delivered an address "*On the formation of Society—on its leading developments,—and on the propriety of including the elementary principles of our Government in a course of popular instruction.*"

The Rev. Dr. Brisbane officiated as Chaplain.

The College then adjourned.

At 2 P. M., the College again met.

The Rev. J. Denham offered four resolutions as substitutes for those offered by Mr. Lewis last evening, which were seconded; but before the question was put, the order of the day—Mr. Lewis's resolutions—was called for: the 1st and 2d taken up, discussed, and adopted.

The 3d and 4th were then laid on the table.

Adjourned.

At 7 the College assembled to hear the address of the Rev. M. M. Cahll.

Rev. Wm. West officiated as Chaplain.

At the close of the address, Mr. W. R. Whitmore offered the following preamble and resolution, which were discussed by Messrs. Stowe, Harrison, Beecher, and McGuffey, and then adopted, viz:

Whereas the improvement of the heart and the cultivation of the affections, as well as the enrichment of the intellect, are essential to the well-being and happiness of mankind; therefore, be it

Resolved, As the sentiment of this College, that Sabbath School Instruction, in connection with Common School Instruction, be deemed worthy of our special encouragement and support.

Adjourned.

WM. PHILLIPS, Jr., *Rec. Sec.*

Wednesday, Oct. 3, 1838.

At 9 o'clock, A. M., the members convened for business.

The meeting was opened with prayer by the Rev. James Challen.

After the calling of the roll, the minutes of Tuesday were read and approved.

The Committee on Publication reported a plan for publishing the

present Transactions of the College, which was accepted; and, on motion, it was

Resolved, That the Chair appoint an individual to present the subject of the Publication of the Volume of Transactions, to the audience this evening; and that a Committee be appointed to circulate subscription papers in the assembly.

Committee, E. D. MANSFIELD, Esq.

Committee on subscriptions, J. C. F. SALOMON, D. DAVENPORT, G. R. HAND, D. L. TALBOTT, J. DENHAM, C. P. BARNES.

The subject of the multiplication of Colleges and Universities being called for—Mr. McELROY offered the following:

Resolved; That it is the sentiment of this Convention that the multiplication of Colleges and Universities in the Western States, is calculated to exert a favorable influence on the higher branches of Literature and Science: this, with the subject to which it referred, was laid on the table.

The College then took a recess of half an hour.

At 11 the College convened to hear the Essay of Mr. T. S. REEVES of Virginia, on Education, which was read by the Rev. C. P. CRANCH.

Prayer by the Rev. W. DAVIS, of Mississippi.

The College adjourned.

At 3 P. M., the College again met.

The Chairman being absent, WM. GREENE, Esq., was chosen Chairman pro. tem.

Mr. G. R. HAND submitted the following:

Resolved, That it is the deliberate opinion of this College, that the habitual use of a system of printed questions and answers in the business of instruction, is unfavorable to the promotion of sound mental culture, and thorough acquisitions; and after being discussed at some length by several gentlemen, it was laid on the table to permit a reconsideration of the vote on the subject of Sunday School instruction, taken last evening. The subject being reconsidered—

Dr. D. DRAKE offered the following as an amendment to the resolution offered by Mr. Whitmore, which was accepted, and made the order of the day for Friday evening.

Resolved, That every law establishing Common Schools should require those having the superintendence of them, to grant the occupation of the public school houses on the Sabbath day, to such charitable persons as wish to open Sunday Schools for the moral and religious instruction of the children who are educated in them

through the week: *Provided, always*, that such occupation shall be so conducted, as not to injure the edifices or their furniture.

The resolution on printed questions was again taken up, and the discussion continued until the hour for adjournment, when the subject, with the amendments offered, was referred to a committee to report as soon as possible, by *resolution or otherwise.*

Committee, { C. E. Stowe, J. A. Parvin, J. L. Talbott,

The College then adjourned.

The College convened at 7 to hear the Essay on "*Conversation as a branch of Education*," from the pen of Mrs. Caroline Lee Hentz of Alabama, which was read by G. R. Hand. Prayer by the Rev. Dr. Beecher.

Agreeably to a resolution of the morning session, E. D. Mansfield, Esq., addressed the audience in behalf of the forthcoming Volume of Transactions; and the Committee appointed for that purpose circulated subscription papers, and obtained subscriptions for two hundred and six copies.

Pres. W. H. McGuffey offered the following resolutions, which were discussed at great length by Messrs. McGuffey, Salomon, Stowe, Drake, Harrison, and Beecher, and then made the order of the day for Thursday afternoon, at 3 o'clock.

1st. *Resolved*, That while the American nation is distinguished for a high regard for the female character, and for the attention given to female Education, still there is much which needs to be attempted in order to secure a proper education to those who necessarily must have the most influence in forming the mind and heart of the coming generation.

2d. *Resolved*, That the interests of female Education demand the endowment of female Seminaries for the education of female Teachers; and, also, for those who are not directly designed for that office.

3d. *Resolved*, That the evanescent and fluctuating character of female schools, are serious obstacles to all attempts at a thorough and systematic course of female education.

4th. *Resolved*, That in order to secure stability to female institutions, and a regular and systematic course of instruction, a certain *combination* of measures is necessary, not demanded in institutions for the other sex—these are: 1st. Buildings appropriate, and trustees provided by public or private influence. 2d. That the Principal Teachers of such institutions should be females. 3d. That Associate Principals be employed in each institution, instead of giving it to the sole supervision of a single individual. These three measures combined are deemed indispensable in order to se-

cure that degree of permanency and system to female institutions that now appertain to those for the other sex.

The College adjourned at 10, P. M.

WM. PHILLIPS, Jr., *Rec. Sec.*

Thursday, Oct. 4, 1838.

The College was called to order at 10, A. M., by M. G. WILLIAMS, Vice President.

Prayer by the Rev. J. CHALLEN.

The roll was called, and the minutes of Wednesday read and approved.

Resolved, That a Committee of three be appointed and instructed to report as early as possible, on the expediency of resuscitating the Western Academician.

Committee, { J. L. TALBOTT, W. H. McGUFFEY, JOHN SAMPLES.

At half past 10 o'clock, A. M., the College was again entertained with vocal music by the juvenile Choir of the City Schools.

Resolved, That the College of Teachers are very much gratified at witnessing the singing of the Scholars of the Common Schools of this City, and have entire confidence in the system of instruction in vocal music, which has been introduced among them.

The following offered by S. LEWIS, Esq., was, after considerable discussion, adopted:

Resolved, That the course of instruction in all institutions of learning should be as practical as possible, and *we disallow the opinion that sound learning disqualifies for activity in the business and professional departments of society.*

Resolved, That that is the most valuable Education which develops, the most fully, all the powers of the body and mind; and teaches how these powers can be so used as to produce the greatest influence in the promotion of individual and general happiness.

Adjourned.

The College re-assembled at 2 o'clock, P. M., and proceeded to business.

J. L. TALBOTT, from the Committee on the nomination of Officers, reported progress, and recommended that the College now proceed to fill the remaining blanks. Report accepted, the list completed as far as possible, and confirmed as follows:

OFFICERS.

ALBERT PICKET, Sen., *President.*

GEORGE R. HAND, *Corresponding Secretary.*

WM. PHILLIPS, Jr., *Recording Secretary.*
THOMAS MAYLIN, *Treasurer.*
J. L. TALBOTT, *Librarian.*

KENTUCKY.

P. S. Fall, *Vice President;* O. L. Leonard, H. B. Todd, J. A. Quishenberry, G. A. Elder, D. S. Burnet, *Directors.*

OHIO.

Milo G. Williams, *Vice President;* Asa Drury, Joseph Ray, E. Barney, Jesse Holmes, —— Slater, *Directors.*

INDIANA.

Andrew Wylie, *Vice President;* J. L. Holeman, —— Julian, J. S. Kemper, A. Keuler, David Stuart, *Directors.*

ILLINOIS.

Dr. Egan, of Chicago, *Vice President;* J. M. Peck, J. Blaichford, H. D. Towne, Cyrus E. Edwards, E. Beecher, *Directors.*

MICHIGAN.

J. D. Pierce, *Vice President;* J. P. Cleaveland, —— Bruce, Prof. Wilson, *Directors.*

VIRGINIA.

Alexander Campbell, *Vice President;* B. Richardson, J. Hoge, W. Nelson, Bartholomew Egan, —— McCormic, *Directors.*

TENNESSEE.

E. Slack, *Vice President;* —— Littleton, G. Weller, W. A. Scott, —— Cross, J. E. Bright, *Directors.*

GEORGIA.

A. Church, *Vice President;* W. Clayton, *Director.*

MISSISSIPPI.

S. A. Cartwright, *Vice President;* J. Lane, —— Picket, Jas. Riley, L. D. Dubuison, —— Forshay, *Directors.*

ALABAMA.

Robert Payne, *Vice President;* C. Richardson, —— Wallace, E. R. Alliot, J. Test, J. W. Gulick, *Directors.*

IOWA TERRITORY.

T. S. Parvin, *Vice President;* T. S. Wilson, J. W. Parker, J. H. Sullivan, J. P. Stewart, J. Clark, *Directors.*

LOUISIANA.

J. S. Shannon, *Vice President;* J. A. Reynolds, T. Chapp, *Directors.*

PENNSYLVANIA.

S. C. Jennings, *Vice President;* J. T. Presley, Wm. Eichbaum, Matthew Brown, Dr. McCormick, Rev. Wm. Smith, *Directors.*

The order of the day for 3 o'clock was called for, being the subject of female education; and after some discussion, was referred to a select committee to report on Friday at 10 o'clock, A. M.

Committee, { LINSLEY, MCGUFFEY, and STOWE.

On motion of S. LEWIS, Esq., it was

Resolved, That the resolutions on the table, on the subject of Institutions for Teachers be referred to C. E. Stowe, to report tomorrow one or more resolutions, in favor of establishing such schools in each State; and name the studies that should be taught in them; and how far students should have progressed before admission; whether or not the expense should be borne in whole or in part by the States; the number required to make up a faculty sufficient to take charge of 300 students; and whether the males and the females should be taught in the same or separate Institutions.

Resolved, That the standing list of subjects for reports be now called over, and that those Committees whose reports are expected to be forthcoming, be required to report themselves to the College, that it may know how much unfinished business yet remains.

The report on *Turn Exercises* (Gymnastics) was made the order of the day for 9 o'clock, A. M., on Saturday.

The report on *Grammar* was made the order of the day for Saturday, at 10 o'clock, A. M.

The report on the question, "What are the effects on the progress and character of the learned professions in the West, of the defective preparatory education of so large a portion of those who are dedicated to these professions?" was made the order of the day for 11 o'clock on Saturday.

The report on *Emulation* was made the order of the day for 3 o'clock on Friday afternoon.

On motion of DANIEL DRAKE,

Resolved, As the opinion of this College, that *instrumental* music, as a branch of female education, receives an undue degree of attention, compared with *vocal* music; that the latter should be made a regular study in all our female schools.

Resolved, That the College appoint a Standing Committee of *Bills and Overtures,* to whom all resolutions and reports to be introduced for the consideration of the College, shall be submitted for their approval, and that no subject shall be introduced without the approval of this Committee.

Resolved, That the subject of a by-law providing for official

notification of each of the officers elect of his election in order to secure their immediate and effectual action, be referred to the Directory.

Adjourned.

The College assembled at 7 o'clock to hear an address on the *Modern Languages*, by J. J. MELINE, Esq.

After the lecture, Prof. C. E. STOWE reported, in part, on the subject of *Normal Schools*, and a most animated discussion ensued until half past 10, P. M., when the subject was adjourned until 9 o'clock, Friday morning.

I. *Resolved*, That the interests of popular education in the West demand the establishment, at the seat of government in each State, and under the patronage of the Legislature, of a Teachers' Seminary and Model School for the instruction and practice of Teachers in the science of Education and the art of Teaching.

II. *Resolved*, That the pupils should not be received into the Teachers' Seminary under 16 years of age, nor until they are well versed in all the branches usually taught in the Common Schools.

III. *Resolved*, That the course of instruction in the Teachers' Seminary should include three years, and comprise lectures and recitations on at least the following topics, together with such others as further observation and experience may show to be necessary, namely:

1. A thorough, scientific, and demonstrative study of all the branches to be taught in the Common Schools, with directions at every step as to the best method of inculcating each lesson upon children of different dispositions and various intellectual habits.

2. The philosophy of mind, in reference to its susceptibility of receiving impressions from other minds.

3. The peculiarities of intellectual and moral development in children, as modified by sex, parental character, wealth or poverty, city or country, indulgence or severity, steadiness or fickleness in family government, etc.

4. The science of Education in general, with full illustrations of the particulars in which education differs from mere instruction.

5. The art of teaching.

6. The art of governing, with special reference to the imparting and cherishing a feeling of love for children.

7. The history of education, including an outline of the educational systems of different ages and nations, the circumstances which gave rise to them, the principles on which they were founded, the ends which they aimed to accomplish, their success or failure with the causes of either, their permanency or changes, how far they influenced national and individual character, how far any of them might have originated in premeditated plans on the

part of their founders, whether they secured the intelligence, virtue and happiness of the people, or otherwise, and the causes, etc.

8. Dignity and importance of the teacher's office.

9. Special religious obligations of teachers in respect to benevolent devotedness to the moral and intellectual welfare of society, habits of entire self-control, purity of mind, elevation of character, etc.

10. The influence which the school should exert on the progress of civilization.

11. German, French and Spanish languages, with the elements of Latin.

IV. *Resolved*, That the senior class in the Teachers' Seminary should be employed under the immediate inspection of their Professors, as teachers in the model school.

The College then adjourned.

WM. PHILLIPS, Jr., *Rec. Sec.*

Friday, Oct. 5, 1838.

At 9 o'clock, A. M., the members met for business.

Prayer by the Rev. Dr. STOWE.

Leave was granted to Prof. STOWE to add several items to his report, the discussion of which was the order of the day for this hour.

Prof. STOWE was excused from reporting on the last two items in the resolution referred to him, viz: The number of professors, and whether or not the sexes should be educated in the same institution.

The discussion was then continued by Messrs. McGuffey, Loomis, Telford, Stevenson, Lewis, Brisbane, Linsley, and Stowe. The subject was finally referred to the former Committee, with the following resolution:

Resolved, That *Normal Schools* are essential to the highest success of the Common School System.

The lecture to have been delivered at 11 o'clock, A. M., having been postponed until half past 2 o'clock, P. M., to allow the continuance of the discussion, the College adjourned at half past twelve.

At 2 o'clock the College convened for business.

Resolved, That the Directory of each State be authorized to fill any vacancy that may occur in the Board, and that it be made their duty to report to the College their proceedings.

At half past 2 o'clock Pres. WYLIE, of Indiana, delivered a discourse on *Discipline in Schools and Colleges.*

The Rev. J. CHALLEN officiated as Chaplain.

Wm. Wood, M. D., offered the following, which was laid on the table:

Resolved, That corporal punishment as a means of securing good government in the higher classes of Schools and Colleges, is injurious in its effects, and ought to be abandoned.

The Committee on Female Education submitted the following resolutions, (previously offered by Dr. Drake) as a substitute for the original resolutions, as their report.

Resolved, As the opinion of this College that the interests of society require, that our Seminaries, for liberal female education, should be placed under the direction of Trustees, and endowed to such an extent as will provide appropriate edifices, apparatus, and libraries.

Resolved, That every practicable effort should be made to increase the number of well qualified female Teachers.

Resolved, That until the foregoing resolutions are carried into effect our means of female education will remain imperfect, fluctuating and inefficient.

The order of the day was called for, and Dr. Beecher read a report on *Emulation*, which was followed by a counter report from Messrs. Picket, Drake, and McGuffey, of the same Committee.

1. *Resolved*, That we regard *Emulation* or the love of comparative excellence as an original and fundamental principle of the human mind, implanted in it by the Creator for valuable purposes, and never injurious to the character of the individual, except when the moral and social principles are not cultivated so as adequately to restrain it.

2. That the practice of distinguishing comparative merit, in our literary institutions, is proper; but that in this merit should be included as far as possible, diligence, justice, honor, generosity and general propriety of conduct.

3. That it is only when these latter excellences are overlooked and *mere scholarship* is rewarded, that it generates pride, envy, or improper ambition.

4. That although Emulation, as a principle of action, may carry some minds into excess of excitement, it is to a much greater number a stimulus without which they would make but little progress, and that if it *could* be annihilated in our literary institutions a majority of the pupils would instantly relax in their progress.

5. That the great activity of this principle renders it improper to make such exclusive and incessant appeals to it, as many indolent and unskilful teachers are apt to do, inasmuch as its relative influence, among the various principles of human action, may thus be rendered too great.

6. That rewards for merit should not consist of money, but of

certificates of honor, books, and other memorials calculated to inspire a love of knowledge and virtue.

Adjourned.

At 7 the College convened to hear an essay on Female Education from Mrs. PHELPS, of Vermont,—which was read by Dr. D. L. TALBOTT.

The Rev. B. DICKINSON officiated as Chaplain.

A discussion followed the reading of the essay, on the resolutions submitted by Dr. DRAKE, on Common and Sabbath Schools, in which Messrs. Drake, Langdon, Walker, Harrison, Greene, Guilford, R. Smith, Challen, McGuffey, and Lewis, took part.

President McGUFFEY offered the following:

Resolved, That Sunday School instruction is so analagous to a right system of instruction in Common Schools, that peculiar reasons ought to exist to authorize the school officers to refuse the Sunday Schools the use of public school-houses.

The subject was then laid on the table.

Adjourned at half past 10 o'clock, P. M.

WM. PHILLIPS, Jr., *Rec. Sec.*

Saturday, Oct. 6, 1838.

The College met pursuant to adjournment at 9 o'clock, A. M.

Prayer by the Rev. Dr. E. A. ATLEE.

The minutes of Friday were read and approved.

Dr. C. E. STOWE asked and obtained leave to lay the following resolution on the table to be called up with the subject to which it referred, (Common and Sunday Schools), when that subject should be called for, as a substitute for all offered before, viz:

Resolved, That Sunday Schools when properly conducted, are a most valuable auxiliary to the Common Schools.

The following were adopted as By-Laws:

1. The Executive Committee shall appoint annually on the first day of the session, a Committee of Bills and Overtures, consisting of three members, to inspect all papers submitted for the action of the College.

2. When any resolution or question for discussion shall be introduced, supposed to contravene the objects of the College, such resolution or question shall, on motion, be referred *without discussion*, to the Committee on Bills and Overtures.

3. The President and Recording Secretary shall notify each Vice-President of his election, and also furnish him the names of the other members composing the Directory of his State.

On motion of Professor C. E. STOWE,

Six members were added to the Committee on Normal Schools, (three for and three against).

C. E. STOWE, Chairman,
VAUGHAN,
E. D. MANSFIELD,
TELFORD,
W. H. MCGUFFEY,
J. P. HARRISON,
L. BEECHER,
} Committee.

The order of the day was called for, being the report on *Gymnastics*, and Mr. J. C. F. SALOMON, of the Committee on that subject, read a report, which was accepted.

On motion of S. A. HOPKINS, it was

Resolved, That this association deeply sympathise with the worthy President, Mr. ALBERT PICKET, Sen., in his affliction which has confined him to a sick room, and deprived us of his presence and aid during the present session; and we return him our thanks for the zeal and ability with which he has discharged the duties of his office during the past year.

Resolved, That this College recommend to the Directory of each State, the calling of Conventions of the friends of Education at the seat of government, during the session of the legislature.

The order of the day for this hour, being the report on Grammar, was taken up and referred to a committee of three to be examined and reported to the Executive Committee.

Committee, { B. P. AYDELOTT,
JOHN HILTON,
WM. WOOD.

On motion of Dr. D. L. TALBOTT,

Resolved, That the Executive Committee be instructed to have prepared for publication in our annual Volume, a short and appropriate biographical notice of the late ALEXANDER KINMONT.

The Committee on the question, "What are the effects on the progress and character of the learned professions in the West, of the defective preparatory education of so large a portion of those who are devoted to these professions?" was called upon, and they reported in three sections, each member reporting on his own profession.

E. D. MANSFIELD, Esq., then, instead of the report of the Committee on *History*, delivered an address on that subject.

The Trustees and Visitors of the Common Schools of Cincinnati, having presented the College, for distribution among its members, one hundred copies of their last annual report;—it was

Resolved, That their receipt be acknowledged, and the Secretary instructed to attend to their distribution.

Adjourned.

The College convened for business at 2 o'clock.

The Committee on the Academician was discharged.

The Committee on reports and reporters for the next session offered the following, which was adopted:

1. On the influence of Sunday School instruction upon the pupils of Common Schools.

Committee, { D. DRAKE, E. D. MANSFIELD, } Cincinnati.

2. What influence is exerted on private institutions by chartered institutions.

Committee, { E. N. ELLIOTT, A. DRURY, } Cincinnati.

3. The value of the Black Board in the school room, and the manner of using it in the various branches of Instruction.

Committee, { J. RAY, L. HARDING, } Cincinnati.

4. On Schools for educating Teachers, for the supply of Common School Instruction.

Committee, J. W. PICKET, Cincinnati.

5. On the advantages and disadvantages of sets of questions accompanying School Books.

Committee, { H. B. TODD, G. R. HAND, } Cincinnati.

6. On the effects of a multiplication of Universities in the Western States on the higher branches of Literature and Science.

Committee, { WM. SHARRON, J. M. STEVENSON. }

7. On the difficulties in the way of establishing a system of Public Instruction in the new States, and the best means of remedying them.

Committee, T. S. PARVIN, of Iowa.

8. On the most efficient mode of giving moral instruction in Common Schools.

Committee, J. A. GURLEY, Cincinnati.

9. On Primary Instruction.

Committee, G. R. HAND, Cincinnati.

10. On the evils resulting from the frequent changes of Teachers.

Committee, { OLIVER WILSON, E. P. LANGDON, }

11. On the most effectual means of securing the punctual attendance of pupils at schools.

Committee, A. W. GRAY.

12. On the influence of correct and thorough mental training

in the different branches of science and literature, in qualifying men for the active and practical business of life.

Committee, { Wm. H. McGuffey, J. Dial.

13. On the best method of governing Schools.
Committee, Robert Smith, of Hamilton.

14. On the best method of teaching Arithmetic.
Committee, D. Hand, Jr., Cincinnati.

15. The proper ventilation of Houses.
Committee, J. D. Craig, Cincinnati.

16. On extempore Speaking.
Committee, C. L. Telford, Cincinnati.

17. How can Colleges in the most effectual manner aid the cause of Common School Education.
Committee,

18. How far is the cause of Education promoted by the great increase of School Books, and how far is it desirable to establish uniformity in this department.
Committee, C. E. Stowe.

19. On the Origin and History of Common Schools.
Committee, S. Lewis, Cincinnati.

20. On the duties at present peculiarly incumbent upon American citizens.
Committee, B. P. Aydelott, Cincinnati.

21. How we shall in the most effectual manner subject our schools to moral influence, and the peculiar necessity in this country of accustoming youth to moral government as early as possible.
Committee, Rev. Mr. Johns, Cincinnati.

22. How the influence of general education can be made to increase the wealth and promote the Agricultural and Mechanical interests of the country.
Committee, S. Lewis, Cincinnati.

23. On the best method of teaching Geography.
Committee, J. L. Talbott, Cincinnati.

24. On the establishing of Evening Schools of a similar character with our Common Schools, (or an extension of the same), for the instruction of that portion of our youth (especially in cities) who are employed in business during the day.

Committee, { T. J. Matthews, J. D. Craig, } Cincinnati.

25. On the introduction of the study of Physiology and the Natural History of Man, into Schools and Colleges.
Committee, Wm. Wood, Cincinnati.

26. On the importance of Composition as a branch of Education.

Committee, B. DICKINSON.

It was, on motion of Dr. Wood,

Resolved, That the Executive Committee be instructed to ascertain whether the several Committees on subjects of reports for the next year will serve; and if any Committee decline, that they be authorized to appoint other Committees in their stead, and also to extend the list of subjects and reporters.

Resolved, That the thanks of this College be presented to the Trustees and Members of the *Methodist Protestant Church* for their kindness in granting the use of their meeting house.

The following resolution, offered by the Committee on that subject, was unanimously adopted:

Resolved, That the habit of relying on the *printed questions* in school-books, is highly detrimental to the intellectual development of the pupils; and to the improvement of the Teacher in the art of teaching.

Resolved, That the lecture prepared by WM. WOOD, at the request of the Executive Committee, but not delivered before the College in consequence of Dr. WOOD's indisposition, be referred to the Executive Committee, with power to publish the same in the transactions of the College.

At 3 o'clock Pres. AYDELOTT delivered a lecture on "*The Claims of the English Language and of English Literature to a higher consideration in our Colleges and Universities.*"

Resolved, That it is with regret the College regards the suspension of the Western Academician, edited by Dr. JOHN W. PICKET, and authorize and recommend the Executive Committee to re-establish it; provided it can be done without involving the College in any pecuniary expense.

The resolutions on Common and Sunday Schools being called for, Dr. Drake offered an amendment to the several amendments to the original resolutions, and an animated discussion followed in which Messrs. Drake, Stowe, Graham, and Beecher, took part. The whole subject was finally resolved into Prof. STOWE's amendment, which was adopted as follows:

Resolved, That Sunday Schools, when properly conducted, are a most valuable auxiliary to the Common Schools.

Resolved, That the Publisher of the Transactions of the College, have permission to strike off as many additional copies of Mrs. Phelps's and Mrs. Hentz's Essays, in pamphlet form, as may be called for, after the volume shall have been published.

Adjourned to meet at 7 o'clock, P. M., in the Hall of the Cincinnati College.

HALL OF THE CINCINNATI COLLEGE,
7 o'clock, P. M.

The College convened pursuant to adjournment.

Prayer by the Rev. Dr. BEECHER.

Resolved, That the Executive Committee be, and they are hereby authorized, to publish in any other periodical the transactions of the College; *provided*, the publication of the Academician be not resumed.

C. E. STOWE offered the following as a by-law, which was adopted, viz:

No person, not a member of the College, shall move or second a resolution, or vote on any question before the College; nor shall any person, not a member, be permitted to take part in the discussions without permission of the College.

Resolved, That the thanks of this College be presented to the Trustees and Faculty of the Ohio Medical College for granting on application of the Committee of Arrangements the use of its Hall; and that the reason for not accepting their favor was the supposed inconvenience of access.

Dr. DRAKE's resolutions on Emulation were called up and discussed at length by Messrs. Harrison, McGuffey, Wylie, Stowe, Arnold, Drake, Beecher, Greene, Mansfield, and Salomon.

Prof. E. D. MANSFIELD then offered the following amendment, which was adopted:

Resolved, That that kind of Emulation which is awakened by rewards offered according to merit, is right in principle, and may be safely applied to the business of Education.

Resolved, That when this College adjourn, it stands adjourned to meet in this City on the first Monday of October, 1839.

The Rev. Dr. WYLIE then delivered the Valedictory.

Prayer and benediction by the Rev. Dr. STOWE.

Adjourned.

WM. PHILLIPS, Jr.,
Recording Secretary.

CONSTITUTION

OF THE

WESTERN LITERARY INSTITUTE

AND

COLLEGE OF PROFESSIONAL TEACHERS.

The Convention of Teachers assembled in Cincinnati, deeply impressed with the importance of organizing their profession in the Valley of the Mississippi, by a permanent association, in order to promote the sacred interests of Education so far as may be confided to their care, by collecting the distant members, advancing their mutual improvement, and elevating the profession to its just, intellectual, and moral influence on the community, do hereby resolve ourselves into a permanent body, to be governed by the following Constitution:

ARTICLE I.

1. This association shall be known by the name of "THE WESTERN LITERARY INSTITUTE AND COLLEGE OF PROFESSIONAL TEACHERS."

2. Its object shall be to promote, by every laudable means, the diffusion of knowledge in regard to Education, and especially by aiming at the elevation of the character of Teachers who shall have adopted instruction as their regular profession.

ARTICLE II.

1. This association shall be composed of such Teachers of good literary and moral character, and delegates from such societies, for the promotion of education as are now, and may hereafter be formed, and other persons who are actively engaged in promoting the cause of education, as may sign this Constitution, and pay to the Treasurer at the time, a fee of two dollars.

2. Any gentleman eligible to membership, by paying at one time the sum of ten dollars, shall become a member for life, and be exempt from any further assessment.

3. An annual assessment of one dollar shall be laid on each member (life-members excepted), an omission to pay which assessment for two years in succession, shall be considered a forfeiture of membership.

Article III.

1. The officers of this Society shall be a President, one Vice-President, and five Directors for each State represented in this Institute, a Corresponding Secretary, a Recording Secretary, a Librarian, and a Treasurer; all of whom shall form the Board of Directory, to be elected at the annual meeting, and serve until their successors be chosen.

2. The President shall preside at the meetings of the Society. In case of his absence, a Vice-President, or a President pro tempore, shall occupy the chair.

3. The Recording Secretary shall give notice of all meetings, keep a regular record of their proceedings, and have charge of the archives of the Society.

4. The Corresponding Secretary, subject to the Board of Directory, shall be the organ of communication with other Societies and individuals.

5. The Librarian shall have charge of the Library.

6. The Treasurer shall collect and receive all moneys due the Society, and pay them out at the order of the Directors; he shall keep a true account of all the receipts and disbursements, and make a report annually thereof, and oftener if required by the Directory.

7. The Board of Directors shall have the general management and supervision of the Society—with authority to devise and carry into effect such measures as will best advance its interests. They shall appoint competent persons to deliver the annual addresses and lectures, and recommend to the Society suitable persons to serve on standing committees. It shall be their duty to see that proper notice be given of the annual meeting, by the Recording Secretary, at least three months previous to the time of convening. They shall procure the annual addresses and lectures; they shall have the privilege of examining the reports of standing committees, and other communications to the College, and to publish such parts of all these documents as may in their opinion advance the cause of Education. They shall elect an Editor of their Journal; they shall appoint their own Chairman and Recorder, and annually exhibit their proceedings, and report thereon. They shall have power to appoint from their own number, a local standing Executive Committee, with full power during their recess, to discharge all the duties of the Board, and to fill all vacancies that may occur in their own body, during the year; of which committee, the two Secretaries shall always be members.

8. Each section of the Directory with its Vice-President, in the

States represented in this Institution, shall have power to admit associates of this body, and shall be charged with the interests of Education within their State, responsible to the general Institute for their proceedings, which they shall report to, at the annual meeting of this body; they shall have power to establish their own by-laws, not inconsistent with this Constitution.

Article IV.

1. The stated meetings of this Society shall be held annually on the first Monday in October, in such place as the majority of the Directors shall determine at the annual meeting.

2. Special meetings may be convened by order of the Directory, having previously given two months notice.

3. The Board of Directory shall hold their stated meetings during the sitting of the Institute, and shall have power to make rules for their government.

Article V.

1. By-Laws, in accordance with the Constitution, may be made at any meeting.

2. No alteration or amendment to this Constitution shall be made, unless recommended by the Board of Directory, and agreed to by a majority of the members present at an annual meeting.

NAMES OF MEMBERS.

ELIJAH SLACK,
JOHN W. PICKET,
NATHANIEL HOLLEY,
JOHN L. TALBOTT,
M. A. H. NILES,
JOHN EASTERBROOK,
O. L. LEONARD,
MILO G. WILLIAMS,
ALBERT PICKET, Sen.
EDWARD DOLPH,
THOS. MAYLIN,
CYRUS DAVENPORT,
THOS. J. MATTHEWS,
JOHN W. HOPKINS,
GEO. H. MATTHEWS,
WM. NIXON,
A. N. BOALSE,
DANIEL DRAKE,
F. ECKSTEIN,
WM. H. McGUFFEY,
FREEMAN G. CAREY,
JACOB B. WYMAN,
ISAAC VAN EATON,
DAVID L. TALBOTT,
DARIUS DAVENPORT,
EDWARD BEECHER,
J. M. STURTEVANT,
E. T. STURTEVANT,
JOSEPH BUCHANAN,*
B. O. PEERS,
SAM'L V. MARSHALL,
JOS. HERRON,
JNO. MATTHEWS,
JNO. C. YOUNG,
JNO. WINTER,
C. E. STOWE,
J. N. FARNAHAN,
LYMAN BEECHER,
C. WILDER,
MILO P. JEWETT,
J. RAY,
C. P. BARNES,*
P. S. FALL,*
ARTHUR WHITESIDE,
M. BUTLER,
F. E. GODDARD,
H. BASCOM,
R. T. DAVIDSON,
THOS. J. BIGGS,
GEO. MOORE,
JNO. H. HARNEY,
JOHN HILTON,
GEO. McELROY,
WM. HORRELL,
THEO. S. PARVIN,
JOHN L. SCOTT,
J. DIALL,
SAMUEL LEWIS,
JAMES BROWN,
B. P. AYDELOTT,
J. W. SCOTT,
GEO. R. HAND,
A. CAMPBELL,*
H. A. GRISWOLD,
WM. TWINING,
SILAS SMITH,*
OLIVER WILSON,
WM. PHILLIPS, Jr.
DAVID HAND, Jr.
HERMAN NORTON,
C. RICHARDSON,*
A. H. McGUFFEY,
JOHN KENDRICK,
HENRY McGUFFEY,
JACOB W. RAND
WM. W. RICHESON,
GEO. WELLER,
LYMAN D. HARDING,
E. E. BARNEY,
J. L. HOLMAN,
J. W. JOHNSON,
A SERVIS,
BENJ. EMMONS,
EDWARD VARIAN,
JOHN T. BROOKE,
T. O. PRESCOTT,
GEO. GRAHAM, Jr.
R. C. CARTER,
M. R. DEMING,
JAS. G. EVANS,
CARLOS C. CADWELL,
JACOB S. DAVIS,
S. OSGOOD,
ISAAC NELSON,
JOSHUA L. WILSON,
S. W. JOHNSON,
F. E. WHITE,
JOHN O. KANE,
W. M. BROWN,
D. S. BURNET,
RUFUS NUTTING,
JOHN B. PURCELL.
B. J. HAIGHT,
H. W. BEECHER,
W. B. WOODRUFF,
S. H. MONTGOMERY,
H. L. ROSS,
JOHN BOGGS,

CYPRIAN GRIDLEY,
JAS. E. CHESTRUNE,
N. A. SCHILLINGER,
S. N. MANNING,
J. W. GULICK,
P. RIZER,
ISAAC McCOY,
E. N. ELLIOTT,
W. A. SCOTT,
J. M. STEVENSON,
JAMES R. MERSHON,
BENJAMIN HUNTOON,
CHAS. L. TELFORD,
T. WALKER,
JOHN S. WILLIAMS,
JAMES BIRNEY,
JOHN GODDARD,
GEO. BEECHER,
AUG. CHESTER,
JAMES WILSON, Sen.
M. L. BROOKS,
JAMES FISHBACK,
JOSEPH TOY,
JAMES R. ALLBACH,
A. W. GRAY,
E. W. CHESTER,
JOHN D. PIERCE,
J. STEVENS,
L. BLISS, Jr.
O. CHESTER,
JAS. T. BLISS,
GEO. CAMPBELL,
HENRY NEILL,
B. F. HALL,
T. W. W. DeCOURCEY,
JOHN A. PARVIN,
WALTER SCOTT,
T. A. MILLS,
G. L. BARTLETT,
C. FISHBACK, Jr.
J. L. VAN DOREN,
ALEXANDER KINMONT,†
JOHN EBERLE,†
BENJAMIN BOYD,
E. HYDE,
JOS. CHESTER,
CHAS. BEECHER,
JOSIAH ARNOLD,
D. M. GAZLEY,
J. B. WALKER,
H. B. TODD,
J. C. F. SALOMON,
T. T. LOOMIS,
CHARLES L'H. VANCE,
WM. M. BRITTON,
N. W. DEWEY,
SAUVEUR F. BONFILS,
J. H. MATTISON,
GEO. GUILFORD,
JAMES B. WILSON,
A. M. JOHNSTON,
JAMES CALHOUN,*
JAS. CHALLEN,
D. C. CASSAT,
IRA CARPENTER,
CHARLES BARINETTI,
W. GREENE,
JOHN A. GURLEY,
E. SINGER,
W. R. WHITMORE,
S. A. HOPKINS,
E. D. MANSFEILD,
ANDREW WYLIE,
L. L. HAMLINE,
TIMOTHY ALDEN,
RICHARD MORECRAFT,
CYRUS CROPPER,
ROBERT WAY,
ALBAN G. SMITH,
A. W. BLINN,
H. H. YOUNG,
ANDREW HARVIE.
ASA SHINN.
JOS. S. TOMLINSON,
JOHN T. PRESSLEY,
L. H. VAN DOREN,

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* Life Members.
† Deceased 1838.

It is with the most painful regret that we notice the decease of Mr. Kinment, which occurred in September last.

In his removal the College of Teachers have been deprived of a master spirit, and the cause of Education of a most efficient and enlightened advocate. But while we deplore the early termination of his earthly labors, we rejoice to state that he left, among other memorials of his extraordinary genius and attainments, the manuscript of a course of lectures on the *Physical, Intellectual, and Moral History of Man*, which are now in a course of publication.

These lectures were delivered before a highly respectable audience during the last winter, and excited so great an interest that they requested of Mr. K. a copy for publication at their expense, which, it is a no less remarkable than gratifying circumstance, he lived just long enough to prepare. They evince much learning and deep research, and are fraught with the characteristic boldness and originality of the author. From the high encomiums we have heard upon them, we hesitate not to commend the work to the attention of the public, as a production of sterling merit.

The work will comprise one octavo volume, of superior material and workmanship. Price two dollars, in boards. Orders addressed, post paid, to Albert Picket, Sen., Cincinnati, will receive attention.

BY-LAWS.

1. At 9 o'clock, A. M. and 2 o'clock, P. M., the President, a Vice-President, or a Chairman pro tem. shall call the house to order.

2. All meetings of the College shall be opened with prayer.

3. All regular lectures shall be delivered at 11 o'clock, A. M. and 7 P. M.; but a report may be substituted for a lecture in case of deficiency, by a resolution of the house.

4. All Committees appointed by the College shall have precedency, in point of time, over those not so appointed at the previous annual meeting.

5. In discussion before the College, all remarks shall be strictly pertinent to the question, and shall *not* involve any point of sectarian controversy.

6. All resolutions except that of adjournment, shall be presented in *writing*.

7. No person shall speak more than *once* upon the same subject on the same day until an opportunity shall have been extended to all other members desirous of speaking—nor longer than *fifteen minutes* without permission of the Chair.

8. Delegates from literary institutions shall be entitled to seats as members of the Convention, for the time being, on presenting their credentials.

9. No person not a member, shall present or second any resolution or vote on any question before the College—nor be permitted to take part in the deliberations without permission of the house.

10. The Executive Committee shall appoint annually on the first day of the session, a Committee of Bills and Overtures, consisting of three members, to inspect all papers submitted for the action of the College.

11. When any resolution or question for discussion shall be introduced, supposed to contravene the objects of the College, such resolution or question shall, on motion, be referred *without discussion*, to the Committee on Bills and Overtures.

12. The President and Recording Secretary shall notify each Vice-President of his election, and also furnish him the names of the other members composing the Directory of his State.

TRANSACTIONS

OF THE

COLLEGE OF PROFESSIONAL TEACHERS.

PART II.

DISCOURSES AND REPORTS ON EDUCATION.

OPENING ADDRESS,

BY ALBERT PICKET, SEN.

The brief remarks which we shall make, are intended to be general and introductory, rather than directed to the examination and illustration of any particular subject. Most of the sentiments will undoubtedly form subjects of especial attention, and receive from able minds, present on the occasion, ample development.

The Eighth Annual Convention of the College of Teachers meet under happy auspices. The past year, in the field of Education, has been one of joy to all interested in the welfare of the human family, inasmuch as the right spirit on this subject is awaking in all parts of our country. Legislative enactments and the demand for good schools and Colleges attest, that the people begin to see the immense power exerted by education over their moral, intellectual and physical condition, and find in it, when properly conducted, the surest guarantee against individual vices and political corruption. The present condition of things;—the state of the moral and intellectual elements about us—has induced attention to this subject; and we trust that this College has not been wanting in its endeavors and action to aid the momentous cause.

Among the marked signs of the times, none in our apprehension, is more significant, than the evident one, that, at no period of human existence known, have correct education and science been objects of so prominent attention as at present. We do not mean in relation to College halls, or the education of the richer classes of society only, but to the education of the whole people. For the higher branches of knowledge, the founders of endowed Colleges have made ample provision; but what is termed popular education;—the education of the whole people,—is an idea of modern times; the offspring of republican institutions;—we believe we might say, originating with the people of the United States, and forced upon them by the circumstances of their condition—the peculiar forms of their State and National Constitutions. And such too has been the influence of this nation; so powerful is the truth of this sentiment, that the thrones of a thousand years standing in the old world, are beginning to look for support in the affections and minds of their subjects, rather than in mercenary legions and ramparts of steel. May the God of Hosts speed the work, till arbitrary rulers are prostrate, and armies no longer of avail, and learning and science and the pure principles of the Christian religion stand out upon every nation in unsurpassable glory.

We have said that the people of the United States are beginning to act under the conviction, that their solid interests depend upon the character and extent of education among them. It is conceded on all sides, at least among us, that equal laws, free institutions and civil and religious liberty, cannot co-exist in simplicity and purity, where ignorance, and superstition, and too often, its consequence, vice, have taken deep root. No instance is on record, in the annals of ancient or modern times, of a people, free, powerful and prosperous, that were unenlightened. The liberty and greatness of a people lie in the freedom and greatness of their minds, and while these are uncorrupted, no calamity can depress, no power subdue them;—they may for a short time be stricken down by superior physical force, but the nobility of the soul uncrushed, will rise again with unbroken energy.

But where and how are these moral elements to be obtained? Must they not come from the literary institutions of our country; from the parents and guardians of the young; from broad, liberal and solid knowledge, flowing from the former; and all the virtues,—integrity of purpose, lofty independence of character, dignity of conduct, patriotic feeling, manly sentiment, respect for things excellent and honorable, fully and efficiently stamped upon youth,—from both.

With the patriot statesman and law-maker we would argue thus upon this subject—No government can be permanent; none flour-

ishing without the action of both knowledge and virtue on the mass of the people. "If they are unenlightened," in the language of Lord Brougham, "they are the prey of every quack, every impostor, every bawler about liberty, and every agitator who may practice the trade in the country. If they do not read; if they do not learn; if they do not qualify themselves to form opinions for themselves, other men will form opinions for them, not according to the truth and interest of the people, but according to their own individual and selfish interest, which may and most probably will be contrary to that of the people at large. The best security for a government like ours, and generally for the public peace and morals is, that the whole community should be well informed upon its political and other interests." But this implies a great deal, not only what is commonly called education, but also discipline of mind, and correct thought among a people. Now, these cannot exist, unless the mind receive proper instruction in its earlier years, and above all be taught to exercise independently its own powers; and this we say must not be the case with a few, but with the great mass; for, if the few be well educated, there will be created an aristocracy of intellectual power, which, if so disposed, will lead the other portion in whatever direction it may wish. True lovers of their country are opposed to a condition of mind, fitted to harness upon it, the burden of excessive power. It behooves the patriot-statesman and every friend to rational liberty, to labor long and faithfully in this cause, each according to the measure of ability given him. The noble sentiment of Cicero should be that of every American citizen. "Our country," says he, "has not given us birth, or educated us under her law, as if she expected no aid from each or any of us; or, that, seeking to administer to our convenience only, she might afford a safe retreat for the indulgence of our ease, or a peaceful asylum for our indolence; but that she might hold in pledge the varied and most exalted powers of our mind, our genius and our judgments for her own benfit; and that she might leave for our private use, such portions only, as might be spared for that purpose."

With the parent we would argue, that the inculcation of moral and religious sentiments, is the first rational object of Education. Commence life with the lesson that in all situations and circumstances, rectitude of conduct, whether the event, with respect to externals, be fortunate or unfortunate, is the only infallible source of human happiness.

With teachers, we would argue the exalted station which they occupy; the lofty purposes of their profession; the high energies of mind and character necessary for the office; the field they have before them for the display of the noblest virtues of human nature; their position as sentinels over the intellectual and moral

treasures of the land, the purifying influence which they send abroad, and the power they may exert in elevating and perpetuating the best condition of their country, through the channel of its young citizens.* This is the region of true fame,—the fame of doing good. It was here that those venerable men, Socrates and Plato and Thales and others, reaped their imperishable honors; and it was here they found the sphere in which they might act with effect by wise counsels and moral impressions. It was too, in the private schools of these sages, that their renowned men were created; whose glory still shines with undiminished brightness, and who may be considered as illustrious examples of private teachers, relying upon the energies of their own minds and the value of their labors, to support the character of their institutions.

The reform of national morals offers a noble field for the labors of the Teacher. It is observed of Fellemburgh, that his last hope for the liberty of Switzerland, was in the reformation of her schools. He had laid aside the sword as powerless in elevating mankind and saving his country. He had retired from official state duties, because he found intrigue and chicanery an overmatch for sound sense and correct taste, while the mass of men are unenlightened. He found that mere legislative enactments were

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* The distinguished philosopher and statesman, De Witt Clinton, said: "The situation of a teacher, in its influence on the character and destinies of the rising, and all future generations, has neither been fully understood nor duly estimated."

We have, in the United States, not less than 95,000 Common School teachers, who are daily educating 4,000,000 of children—each one of whom is to be a *Citizen King*.

Who has measured the influence of these teachers? Whatever their learning and character may be, they will impress their likeness upon the children. He is the model, the criterion of the young minds, who imitate the teacher's gait, looks, speech and manners. While impressions are readily made they sympathize with his feelings, and adopt his opinions. The Common School teachers give this nation its character and education.

Much is said of the influence of the Press, of the Clergy, and of party spirit; but the influence of teachers is stronger and more lasting than all.

But who is watching this influence? Who measures it? Who is striving to make it higher and holier?

It is controlling more mind than the press and the pulpit—shaping the destinies of this republic every moment; and yet, what is either learning, or religion, or legislation, doing to enlighten or purify it?

Said M. De Fellemberg, while pointing to three hundred young men under his instruction: "These teachers are the great engine to regenerate Switzerland."

As teachers have the growing minds and hopes of the nation in their hands, they are the depositaries and trustees of its prosperity and happiness. The school master either mends what nothing can mar, or mars what nothing can mend.

There is a kind of ink, which, when put on paper, is, at first, scarcely discernible; but in a short time it grows darker, and finally becomes so black and permanent, that you may burn the paper on coals of fire, and the writing will be seen in the cinders. Such is the influence of the teacher. It may be imperceptible at first; but it lasts beyond the grave.

What skilful and holy men should they be whose fearful office it is to watch and tune the pulses and vibrations of the soul! What a master should he be who is to sweep the harp, the tones of which are *to remain in the strings for ever!*

Teachers should be educated—their profession should be as *distinct* and *learned* as the profession of Law, Physic, or Divinity, and as liberally paid and honored. He who educates men, and gives them character, fills a profession the most difficult and the most responsible.—(Educator.)

ineffectual, and that before any great and beneficial revolution in the condition of his country could be effected, a taste for education must be created; that it must begin in early life, and be guided by skilful hands, who, while imparting knowledge to the young, would imbue them with the love of all the sterner virtues, and with the spirit of manly and rational independence.

Fellemburgh has only echoed the sentiments of the philosophers and statesmen of former times. It was the Teachers of old Greece and Rome, that kept alive the love of freedom in those countries, and made their glory undying. What nobler field do men wish who seek true fame, than that of the eminent Teacher? What class of men has greater power of purifying the morals of a people, by opposing at the fountain head, their vices and corruptions?

But it is not any and every kind of education that can make man a wise, moral and patriotic being. It is not true, because a school or college is near every man's door, that the right kind of education enters every man's door. Besides school-houses and colleges, other things are necessary to this end. There is the right kind of domestic education, in which fathers and mothers have so ample a share; there is the kind of intellectual instruction; there is the kind of teachers who are employed; there is something superior to them all,—true religion;—all these enter to form education, and it can never be substantially good, unless the whole of these are combined in their operation. Another may be added as a corollary, that the minds of all should be taught to rely on their own powers and resources, and not to be the mere passive recipients of others' thoughts: they should have created within them, the power of working themselves into the beautiful, or the massy structure, which, while it delights, shall be useful and abiding. This would be education, and very different too, from what is generally thought such at the present day. This would be what Seneca says it is, "that which forms and fashions the soul, which gives to life its disposition and order, which points out what it is our duty to do; what it is our duty to omit. It sits at the helm, and in a sea of peril directs the course of those who are wandering through the waves."

That Education in this country is not of the right kind seems to follow from its inefficient influence over its moral and intellectual condition. If it were, why this simultaneous move throughout the land to place it on a different basis from what it is? Why so much written and published? Why so much legislative action? There appears to be some great defect, manifested in its results; and whatever of sound philosophy may lie at the bottom of the whole system, it does not appear to have exerted strength enough to have created a manly literature, or rooted out the hankering of the human heart after the pomp of fashion and folly, and the parade of wealth.

However desirable reform in matters of education may be, it should be remembered, that it is a peculiar trait in the human mind to leap from one extreme to another; and that people in their new zeal after perfection, may transcend the bounds, marked out by experience and prudence. There may be ardor without knowledge; action without deliberation. To us, it appears, that symptoms of this are already visible. One proposes to abandon the old mode, as it is called, to make way for a new; to knock down all the landmarks of time and wisdom, to erect them afresh; another, that Colleges and the higher order of schools are unnecessary, nay dangerous, because, in them, an aristocratic spirit is cherished; a third, that the physical and mathematical sciences receive too much attention, as one may live a life without having use for their application; a fourth, that the Latin and Greek languages are useless, and that the modern tongues ought to take their place; a fifth, that every study should be of a utilitarian character; a sixth, that no kind of education is useful, except the specific kind that teaches a man to make dollars and cents, and hoard them for his own gratification; and finally, there comes one who declares himself the devoted servant of the people, and argues, that youth spend too much time in schools and College halls, and that by the new plan, every thing in knowledge and morals may be obtained without study or labor by scholars, and the whole of them too, in a few months.

Now we view all these positions as wholly erroneous. Errors there are in education and gross ones too; but, they cannot be amended by a sudden prostration of the whole existing fabric. Reform must be gradual, and it must be carried on by those who are adequate to manage the prejudices of the human mind, and as one is rooted out, to supply its place by truth. The dreams of well-meaning men, or of those who see but one half of the operations of mind, often pass into rapid forgetfulness, but there are educational schemes, now afloat, that are dangerous to the sound intellectual and moral condition of the community, because their fallacy is not perceived, and those who do not see it, "lay the flattering unction to their souls," because it falls in with their hopes and wishes.

Among the evils in education to be reformed, we know of none more serious and more difficult to reach, than those which relate to the existing modes of domestic and academic discipline; the early age at which scholastic learning closes; the prevalent disposition to superficial acquirements, and the bringing into service a body of independent, literary, and scientific Teachers. The reform in all these matters rests mainly with the people. When they learn what the human mind may be made by proper cultivation; when they learn that it ought not be trusted with every *jack of all trades*; when they can appreciate philosophic instruc-

ters, and find out that they stand at the very springs and fountains of civil liberty, to poison or purify its waters, and hold in their hands the hopes of the present, and strength of the coming generation, we may then look for a change which will be equal to the expectation of the patriot, the christian and the philosopher.

In the mean time, whatever can be done by individuals and bodies of men to this end, should be done cheerfully and with judgment. Teachers of the right kind can effect much from their very position. Every one of these errors may be reached through their means, with more or less effect, and none of them more than the disposition to superficial education. The last fact which is the theme of discourse among those who see the necessary results, is an alarming one to the interests of sound literature. It is a heavy drawback upon those who engage in the profession of law, theology or medicine, independently of the difficulties it throws in the way of able Teachers. While this disposition exists among the people, professors and teachers are, contrary to their judgment, often compelled to adapt themselves to the wants of those who visit their institutions for the purpose of procuring the means in the *form of a name*, of getting a subsistence, but who have never perplexed themselves with the learning which is obtained only by a rational and deep study of the sciences. The learned and good men of Germany complain that the *practical* runs away with the *theoretical;* that the youth among them, like these in our own country, are too eager to be making something in the form of money, and thus preventing that solid basis of sound literature which alone can acquire a high professional reputation. Still we fear that what Professor Hofacker looked upon as flimsy preparation for a legal profession, would be considered among us, high attainment.

That kind of literary acquisition which only teaches pecuniary gain, cannot be suitable for republican governments. It cannot be called intelligence; it is not virtue; it cannot be a safeguard against political knavery; but, it can foster a love of wealth, the forerunner of effeminacy and corruption; it can eradicate the love of every thing that is excellent and noble; and it can pave the way for that general decadence of manners and principles, which sell themselves to the highest bidder who would exchange the liberties of his country for a crown.

Seeing the defects before us, it behooves all to be up and doing. It is the duty of every man and every lover of his country to exert himself in order to the introduction of that kind of education which, while it purifies the affections, exalts and enlarges the understanding. This is no easy task. A thousand prejudices are to be overcome; a thousand errors are to be rooted out. Though much has been done within a few years, more remains to be done. The cause of education is the cause of human nature. Teachers

stand as sentinels. As such we are embarked in one great interest. We need wisdom, prudence and foresight in our councils; unwavering firmness in our course, and union among ourselves, in order to accomplish with success what belongs to our duties, as teachers, citizens and christians.

In closing these general remarks, I have called to mind, while looking around this respectable audience, and on my assembled fellow-laborers in the great cause of Education, that one of our most active members is not here. Since our last meeting, my lamented friend, ALEXANDER KINMONT, has been called by the Great Disposer of events to another world. As a scholar and a man, his is no common loss. Educated in the best schools of Scotland—his native land;—gifted with a mind of high order; with the imagination of a true poet, and a judgment clear and strong; imbued deeply with the philosphy of Plato, and versed in the truths of a pure morality, he poured out in debate or in conversation, his thoughts, bold, energetic and original. He transferred the enthusiasm of his nature to the study of the languages of Greece and Rome, and combined with his great intellectual powers, he became the eminent linguist, and expounder of their poetry, their philosophy and their eloquence.

As a teacher he was equalled by few. If he pursued knowledge for its own sake, he was not less anxious to impart it to his pupils, and his highest ambition was to see their progress, and watch their expanding minds. True to his trust, his aim was to inspire them with a love of every thing excellent and honorable. Whatever may have been the peculiarities of his character, he never failed to produce in the bosoms of those who were long enough under his care, the same high sentiments of honor, justice and benevolence which inspired his own.

As a man we find him on all occasions, the stern lover of virtue. His nature seemed fixed in principle, and inflexibly bent upon truth. He held all knowledge separated from integrity as cunning, not wisdom. Equally removed from the extremes of servility and pride, he marked by the tenor of his life, the liberality and independence of a man.

As a man, a scholar, and a teacher, society has sustained, in his death, a severe loss. As a man, they who knew him best, admired him most; as a scholar, literature and science have lost a devoted disciple; as a teacher, his loss cannot be easily supplied.

Such was ALEXANDER KINMONT. Cut off in the height of his usefulness, we as Teachers have the consolation to know, that he was an ornament to his profession; and has left a name and example worthy of remembrance. He is now removed to another region, where neither rivalry, nor envy, nor praise can reach him, and we bow in humble submission to the dispensations of that wise Being who doeth all things in his own proper time.

INTRODUCTORY DISCOURSE.

THE BIBLE AS A MEANS OF MORAL AND INTELLECTUAL IMPROVEMENT.

BY C. E. STOWE, D. D.,

PROFESSOR OF BIBLICAL LITERATURE, LANE SEMINARY.

This College has repeatedly declared, that the Bible is the book of all others best calculated, when properly used, to develop and exercise the intellectual and moral powers of the young. In this decision we are sustained by the unanimous voice of the most scientific teachers in those countries where education has been most successfully reduced to a science.

Knowing that God possesses every intellectual and moral excellence in the highest perfection, we should naturally infer that if he were to make a revelation of himself to his creatures, it would be one calculated to produce and cherish these excellences in them. All experience shows that the Bible is a revelation of this character, that it does exert an influence such as we should suppose might proceed from an intelligent and benevolent Deity. As God always works by means, our present enquiry is what are the means by which this influence is exerted?

In other words—

I. What are the characteristic peculiarities of the Bible, which give it its enlightening and elevating influence over the mass of mankind?

1st. The history contained in the Bible is peculiarly calculated to enlarge the mind and elevate its views.

All faithful and well written history is calculated to produce this effect, but the Bible history possesses many properties peculiar to itself. Other histories inform us of the rise and progress of particular empires and cities, the Bible history opens to us that of the world itself, and the story of the several families by which its

empires and cities were founded; other histories relate to us the scenes in which masses of men have acted, and from effects endeavor to conjecture the causes which have produced them; but the Bible history discloses the hand of a superintending Providence, and before the events take place, lays open to us the causes themselves as seen by Him who knoweth the end from the beginning, and calleth the things that are not as though they were.

Other history when it records the sorrows of oppressed virtue and the triumphs of successful vice, when it tells us of innocent nations crushed by the hand of ruthless tyranny, of the patriot and benefactor misunderstood and persecuted even unto death, and the heartless demagogue trusted, applauded, loaded with wealth and honor, till he obtains power to trample on those by whose aid he has ascended, can only lament the evils which it can neither explain nor obviate, but the Bible history opens to us the bosom of God, deducing order from confusion, light from darkness, good from evil. All the intellectual and moral advantages which can be derived from the best of human history, is conferred by the Bible history to a much greater extent and in a far higher degree of perfection.

2. The biography of the Bible is peculiarly calculated to sharpen common sense, and improve the affections.

It does not exhibit men merely on the stage of public life and acting the part assumed for the occasion, but it takes them, just as they are in themselves, and develops those traits that come directly home to the business and bosom of all mankind. It is not the biography of the outer man in his robes of ceremony, and shown off by the false lights of a deceptive world, but it is the biography of the inner man, disclosing his real character and his most secret motives, as estimated by the standard of unchanging light and eternal truth,—it is the biography of the heart in the light of God's countenance. Its point of view is domestic and individual, its mode of representation simple and truth telling. Here are no palliations of crime from personal favor, no exaggeration of defect from personal hate, no concealment and no distortion of facts to favor a prejudice, but every thing is written down just as it occurred, and the record is the portrait of the transaction.

Reading human biography, generally, is like meeting men in company, where each one makes an effort to appear to the best advantage possible, or like seeing them in the public thoroughfare among strangers or enemies, where their actions and words, and very looks are liable to misrepresentation and suspicion; but reading the Bible biography is like seeing the man in his own home and associating with him in his daily business, where the mouth expresses the meaning of the heart, and the actions take the exact shape which the affections give them, unmodified by adventitious influences. He who studies the biography of the Bible, therefore,

becomes acquainted with men as they really are, sees human nature as it actually exists, and ascertains to a certainty the consequences which must result from different combinations of moral traits and from various modes of action.

The simple herdsman's life of the patriarchs, wandering from mountain to plain, and from wood to spring, in the luxuriant valleys of the Euphrates and the Jordan—the busy legislation and the energetic national development of Moses and his associates, the hardy warriors of the period of the Judges, the stately courtiers of the monarchy, the faithful prophets and the flattering hypocrites of the degenerate days of the captivity, the little band of reformers amid the gigantic corruptions of the Roman Empire, are all portrayed, with the same simple, unpretending fidelity; and though the strokes are often nothing more than the mere outlines of the profile, without coloring or finish, yet every feature is so distinctive, so characteristic, so true to nature, that the contemplation of it adds a new and complete idea to our previous stock of knowledge.

Hence it is that so many preachers, who have had no advantages of early education, but are diligent students of the Bible, become so distinguished for their sagacity, their knowledge of mankind, and their power of wielding mind by the force of argument, and it is an early familiarity with the Bible, combined with habits of acute observation, that has raised up from the ordinary walks of life, so many eminent statesmen in our own country, an illustrious class of whom Roger Sherman and Benjamin Franklin may be considered fit representatives.

3. The views which the Bible give of the human mind and human duty, or what may appropriately be called the *intellectual and moral philosophy* of the Bible, are in the highest degree favorable to intellectual and moral improvement.

No one can doubt that our power of improvement must be very much affected by the accuracy of our knowledge respecting our capacities and susceptibilities. He who knows what his mind is capable of and what his heart demands, can take a much shorter and surer way to the attainment of excellence, than he who starts in ignorance and runs at random. The requisite knowledge is all contained in the Bible, in the form most convenient for general acquisition and best adapted to general use.

It is true there are no metaphysical definitions and no formal classification of the powers of the mind, nor any artificially arranged system of ethics.

But the Bible was dictated by Him who knew what was in man, and Him who created the soul and gave it all the powers which it possesses: (Ps. 94 : 9—10) and *He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth man knowledge, shall not He know?*

These subjects are treated in a manner entirely practical, and the statements are made in the form of aphorisms, maxims, proverbs, parables, and direct appeals to consciousness. Instead of saying that *man has all the moral powers of a free agent, and is therefore bound to obey God*, it exclaims (Ezek. 18: 30, 31, 32). I will judge you every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit, for why will ye die. For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live ye.

Instead of saying that man is a created being and consequently limited and dependent on his Creator, it asks; (Rom. 9: 20—21) Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor?

Instead of affirming that man has conscience which when properly consulted will warn against evil and lead to good, it expostulates, (Luke 12: 57). Why even of yourselves judge ye not what is right?

Instead of arguing, that whereas God forgives us great offences against Himself, we therefore ought to forgive the small offences of our brethren against us, it propounds the beautiful apologue (Matt. 18: 21—35) of the forgiving master and the unforgiving servant.

Instead of stating, in the abstract form, that avarice is insatiable, and therefore he who indulges it will be exposed to constant want and misery, it says (Prov. 30: 15) *Horse-leech hath twin daughters, Give, Give.* A pair of twin daughters, both of them having the same name, and that name is GIVE. Always clamoring, never satisfied.

In this manner our intellectual and moral powers and the duties arising from them, our relations and duties to God, to each other, and to ourselves, are all brought clearly to view in the Bible. The method is so striking, so interesting, so impressive, and the system so pure, so elevated, and so complete, that no one can make it a study without adding largely to his stock of knowledge, and feeling the transcendent excellence of real goodness.

4. The disclosures which the Bible makes respecting the condition and destinies of the human race, are admirably fitted to settle and tranquilize the mind, and give it that self-possession so essential to the highest improvement.

The present condition of the human race is to the contemplative mind, without the light of revelation, inexplicable and distracting. There is such a mixture of good and evil, such exaltation and such

meanness, capacities so admirable directed to ends so base, so magnificent provision and so miserable performance, such sublime conceptions and great desires terminating in vanity and vexation of spirit, so much of the Deity and so much of the brute, the feverish beginnings of an existence evidently of celestial origin and so soon choked by the damps of the grave, that the thoughtful man, without revelation, is driven either to hopeless melancholy and misanthropic feeling, or to the pleasures of sense, exclaiming, *Let us eat and drink—for to-morrow we die.*

The most ingenious and beautiful theory to account for the present state of man, independently of revelation, is probably that of Plato. He supposed that all the souls which exist or have existed in human bodies, once dwelt in the spiritual world in the immediate presence of God, where they saw all things perfectly beautiful and good; and that it is from their recollections of these perfect ideas that give to the human mind, the scattered fragments of shining excellence which it still possesses, and the longing desires for something better which it still manifests; while its present connection with the gross earth makes it brutal and sensual—and that the remedy lies in repressing the sensual and cherishing the faint reminiscences of our former spiritual state, till they brighten again into beatific vision in the presence of God beyond the grave. But the pre-existence of the soul, utterly without consciousness of any such state, can never become an object of firm belief—and to the remedy, how can man be just with God without a Redeemer, or repress the carnal and cherish the spiritual, without a Saviour, and a sanctifier? And what encouragement to strenuous and long continued effort without some surer foundation of hope than the mere conjecture of a poor fallible mortal like ourselves?

But the Bible solves the mystery of our existence, brings life and immortality to light, and lays the foundation of a sure and certain hope. The Bible speaks authoritatively, and maintains its claims by miracles, by prophecy, by the voice of God speaking audibly from heaven, and by the whole course of providence manifest on earth. Here we are told that God created man upright, breathed into him his own spirit, thus making him a living soul, and destined him to immortal life; and this is the origin of all we see that is excellent and spiritually aspiring in man: that man being a free agent voluntarily fell from the state wherein he was created, debased and brutified his soul by sensual indulgence, brought death into the world and all our woes, that "earth felt the wound, and Nature from her seat sighing through all her works gave signs of woe that all was lost;" and this is the origin of all we see in man that is degrading, and wretched, and deathly: the Bible further tells us that God so loved the world that he gave his only begotten son that whosoever believeth in him might not per-

ish but have everlasting life—that he is able to save unto the uttermost all that come unto God through him—that as sin had reigned unto death, even so should grace reign by righteousness unto eternal life by Jesus Christ our Lord—that he is the great Saviour who shall bring us back again to yet greater glory than was lost by our first apostacy. Here the mind can rest and be satisfied, here it has encouragement for all its efforts, food for its largest desires, and objects worthy of its highest aspirations. The tendons that bind the heart to heaven and which were broken off by vice, leaving the severed part to throb like the divided nerves of an amputated limb, for something which it could not reach, are again united, and the aching wound is healed.

The Bible affords us the further satisfaction of exhibiting God as arranging all the affairs of this world with reference to the salvation of his chosen. By the light of prophecy, we see him determining, ages beforehand, the fate of mighty empires and haughty kings so as to secure the spiritual safety and highest moral improvement of his elect; and as we witness the successive exact fulfilment of those predictions, they strengthen into absolute certainty our convictions of the unalterable determination of God to accomplish fully his revealed purposes, and become a surer foundation of faith than even miracles themselves (2 Pet. 1: 16—19).

5. The glimpses into the invisible world which the Bible affords us, greatly expand the mind and exalt the aims of the heart.

You probably have seen how wonderfully the study of astronomy, the disclosure of the numerous worlds of the planetary system, with their startling phenomena and amazing revolutions, expands and elevates the youthful mind. Much more is this effect produced by the transient and overwhelmingly glorious glimpses of the spiritual world which we occasionally catch, while passing along the lattice-work of biblical representation and imagery. The first chapter of Ezekiel, the sixth of Isaiah, the book of Revelation, many passages of Job and the Psalms, almost bring the Christian into the company of the Shepherds that inhabit the Delectable Mountains, who take desponding pilgrims to the top of *the high hill called Char*, and give them the telescope by which they discover the pearly gates of the celestial city and catch a glance at the glory within. (See Bunyan's Pilgrim.)

6. The character of God as represented in the Bible is in the highest degree ennobling and purifying in its influence on the mind.

God is a being purely spiritual, almighty, eternal, wonderful, omnipresent, omniscient, holy. Ex. 15: 11. Isa. 57: 15. Ps. 139: 7—12. 1 Sam. 2: 3. Job 37: 16. Ps. 147: 5. Ps. 40: 28. Deut. 32: 4. 1 John 1: 5. Who is like unto thee, O Lord, among the gods, who is like thee? glorious in holiness, fearful in praises, doing wonders? The high and lofty One that inhabiteth

eternity whose name is holy—Whither shall I go for thy spirit, etc. The Lord is a God of knowledge—by him actions are weighed. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge? Great is our Lord and of great power—his understanding is infinite—his work is perfect—all his ways are judgment, a God of truth and without iniquity, just and right is he. God is light, and in him is no darkness at all. God is a spirit.

He is a father, kind, compassionate, forbearing. Ps. 103: 8—19. Neh. 9: 17. Ex. 34: 6—7. Like as a father pitieth his children, so the Lord pitieth them that fear him. Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. The Lord, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.

God is a sovereign, dignified, inflexible, unchanging, determined on justice. Ps. 11: 4. 2 Chron. 20: 7. Jer. 10: 10. Ps. 96: 13. Ps. 33: 11. Jer. 16: 12, 13. Ps. 9: 17. The Lord's throne is in Heaven, his eyes behold, his eyelids try the children of men. Oh Lord God of our fathers, art not thou God in Heaven, and rulest not thou over all the kings of the heathen, and in thy hand is there not power and might so that none is able to withstand thee? The Lord is the true God. He is the living God and an everlasting King. At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

7. The character of Christ, also, as exhibited in the Bible is the most wonderful help to elevation and purity of life, that has ever been devised to aid poor human nature in its struggle against sin.

We are altogether more powerfully affected by example, than by precept or command, and a system of ethics compared with the living man who embodies the system in his whole life, is like the mimic automata of the show-room compared with the organized army of living soldiers in the field.

In the character of Christ, in his deportment, his actions, his words as recorded in the Bible, we have a living exemplification of every virtue enjoined in the Bible, a living picture of what every one who perfectly believes, and perfectly obeys the Bible, must actually be. And the constant contemplation of such a character, how salutary must be its influence on every sincere admirer! A character possessing every virtue, without any of the corresponding failings, towards which in imperfect human nature, each virtue leans; courage without rashness; humility without meanness; dignity without arrogance; perseverance without ob-

stinacy; affection without weakness; the most perfect simplicity united with all that is majestic in high minded self-respect; always acting in exact consistency, and never ruffled by anger nor depressed by despair, in all the severe and aggravated trials through which he passed!

How short his stay upon earth! scarcely three years of public life! and yet how glorious, how permanent the results! A world disenthralled, corrupting and debasing superstitions overthrown, men placed in circumstances of improvement by which they are continually advancing their social and public welfare; and now, nearly two thousand years after his death, while other founders of religious systems of more recent origin, have already lost their hold on the human mind, the influence of Jesus of Nazareth is yet rife and fresh, and more extensive and powerful than it has ever been before; still increasing, and strengthening, and brightening, and evidently going on till the affections of every human heart shall be gained, and every tongue shall confess him Lord!

How can it be otherwise than that the contemplation of so remarkable, so pure, so exalted a character, should afford a most essential aid to every one who is sincerely striving after excellence?

In this subordinate sense ever, it may be most truly said that *Jesus Christ is made of God unto us wisdom and righteousness, and sanctification and redemption*, (1 Cor. 1: 30).

Moreover, the character of Christ is exhibited under circumstances, the best calculated to affect us, under circumstances of deprivation, sorrow, and extreme distress voluntarily assumed for our sake,—so that whatever losses or sufferings we may endure, in the cause of truth and righteousness, still our deprivations and sorrows can never equal his—and whatever temptations we may have to despondency, to impatience, or to murmuring, they can never be equal to the temptations successfully encountered by him. Always may it be said to Christians in reference to the agony and bloody sweat of Gethsemane—Ye have not yet resisted unto blood, striving against sin (Heb. 12: 4); and it will always be appropriate to say to them, Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich, (2 Cor. 8: 9).

8. The peculiar style of the Bible, and the difficulties which attend its study and interpretation are in the highest degree favorable to intellectual and moral improvement. The style of the Bible is that of an ancient and oriental people, and to enter fully into it, one must know something of the history and manners, the character, soil, and productions of these nations.—What a vast amount of historical and geographical knowledge of the most valuable kind, is now imparted to the children of our Sabbath Schools in the course of their Bible recitations—more, far more, I will ven-

ture to say, than was formerly obtained at our best public schools. The style is peculiarly adapted to excite, awaken and exhilarate.

The difficulties which attend the interpretation of the Bible, are also a great means of improvement. Their solution requires attention, close thought, and vigorous effort. It is exercise which gives power, and without exercise the mind can never be developed. The Bible was never intended to relieve men from the responsibility of thinking, searching, and judging—the labors of intellectual and moral action, but on the contrary, to increase the responsibility, to call forth this action. It was never designed to pamper the soul in idleness, and raise it to heaven as lifeless matter is raised by a cord; but it was intended to rouse up all the energies of the soul, to promote its most healthful growth, and by filling it with the spirit of heaven, to cause it to rise towards heaven spontaneously as to its own appropriate element. God did not lay out the physical world with rail roads and canals in all convenient directions, and cause habitations ready furnished to spring out of the ground like trees, and to every habitation, provide a garden well supplied with all that might be necessary for the maintenance of a family; though all this might have been quite as easily produced by creative power, as the present system of rivers and mountains, and vegetation.

But without a necessity for the labors of agriculture, architecture, and the arts of life, the powers of man would never be developed. Why is not man as well provided with the means of self support in infancy as the brutes? In those fruitful climes where there is any approach to this condition, man, for want of exercise and effort, becomes almost a brute. The physical world is wisely so arranged as to give the highest and most vigorous exercise to the intellectual and physical energies of man; and every part of this exercise is essential to his intellectual and physical development.

So the Bible is adapted to give the highest exercise to the intellectual and moral powers of man, and were this exercise to be superseded, his intellectual and moral powers would never be developed, the Bible would cease to be a blessing, and man would sink to the brute. Accordingly, wherever the Bible is the people's book, there is found an inquisitive, active, enterprising, and intelligent population; but wherever the Bible is withheld from the people, there is a corrupting mass of sluggish mind, ready to be trampled upon by the foot of every tyrant.

There are no difficulties in the Bible but what may be fully mastered by diligence, thought, and prayer—and difficulties of this kind are an essential part of that discipline to which God subjects us in order to fit us for his kingdom: according as it is said, the God of all grace, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (1 Pet. 5: 10).

Finally. The Bible is the direct channel of communion with the mind of God, and that in two respects.

Being a revelation of the will of God to man, it is, of course, so far as it extends, a transcript of the mind of God in human language, and thus we may say it naturally and of itself brings us in contact with the mind of our Creator.

But there is another and still more important respect in which it is the channel of communion with the Divine mind. When read by the true christian with devotional feelings, the spirit of the living God moves upon the mind through the medium of the word, enlightening, quickening, exhilarating the soul, pouring into it floods of light and rivers of joy, from every rill of that sacred stream, whose waters make glad the city of our God; and it is to this spiritual peculiarity of the written word that the sacred writers generally refer when they ascribe to it its instructive and life giving influence.

We now proceed to investigate

II. The reasons why many who are in the habit of reading the Bible, make so much less progress than they should do, in obtaining a knowledge of its contents, and acquiring those qualities of character which it is so eminently fitted to produce.

1. They mistake the intention of the Bible in respect to its method of communicating instruction.

They know that the Bible is given as a guide to truth and happiness; but they would make it not only the guide, but the carrier also. A guide simply points out the way, and in order to be benefitted by his services, we must keep in sight of him, have our eyes open and our attention awake, and use our own limbs and muscles to go forward in the way he directs.

The traveller would be sadly mistaken who should suppose that following a guide was the same thing as taking passage in a steamboat or stage coach, in which he can lie or sit at his ease until he reaches his journey's end.

Because the Bible contains the revelation of God's will to man, many seem to imagine that it ought to be so construed that the most heedless, negligent and perverse reader should come into immediate possession of its sublime truths; that it should even offer a premium to indolence and be the reward of stupidity; that there should be not only a fair possibility of understanding its communications, but an impossibility of misunderstanding them; that its truths should not only be susceptible of interpretation, but unsusceptible of perversion. To one who comes to the Bible with such preconceptions as to its design, and with only such preparation as results from this prejudice, we must say, in the language of the woman of Samaria, "Sir, thou hast nothing to draw with, and the well is deep."

Almost every sentence of the Bible is calculated to put all such

fancies to flight, and confound the man who indulges them. It is as if a man should purchase a farm celebrated for its fertility, do nothing to it in seed time, and walk through his fields in harvest amazed that all this boasted fertility produces nothing but weeds and brambles, not thinking that it is a maxim which holds equally true in husbandry and in religion that whatsoever a man soweth, that shall he also reap.

In the former part of the discourse we illustrated the fact that the Bible was intended, not merely to communicate knowledge, but also to give exercise to the intellect and moral powers, and that by affording this exercise it conferred its greatest blessing on man. Accordingly none of its rules of duty are mechanical, and its plainest maxims are not to be understood without thought and comparison. The celebrated precept, "All things whatsoever ye would that men should do unto you, do ye even so to them," is not to be received without reflection, absolutely, and unmodified by circumstances. Otherwise the thief, when arrested by the sheriff, might say to him, "if you were the thief and I were the sheriff, you would wish me to let you go, and now, therefore, whatsoever ye would that men should do to you, do ye even so to them."

So all the precepts of the Bible, which of course are the plainest parts, require thought and honest reflection, in order to understand their application in the various circumstances by which duty is modified. Much more strikingly is this true, in regard to the abstruse doctrines of the christian faith, and the sublime discoveries of revelation, respecting the spiritual world. Neither the careless reader, nor the captious word-catcher will ever comprehend the meaning of the Bible; the one will perish in his own stupidity, and the other will be snared in his own craftiness. There is nothing froward or perverse in the words of revelation. "They are all plain to him that understandeth, and right to them that find knowledge. The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them." Who is wise, and he shall understand these things, prudent, and he shall know them. For the ways of the Lord are right, and the just shall walk in them. But transgressors shall fall therein. Hos. 14: 9.

According to the express declarations of the Bible itself, it requires both integrity and prudence on the part of its readers, as an essential condition of benefit from it. And no less are integrity and prudence required on the part of teachers and parents, in the use which they make of it with their children.

2. They read disconnectedly.

From the remarks already made it is easy to perceive the danger of taking any single sentence of the Bible, (or indeed of any other book), and pressing it to the extreme verge of its literal

meaning, unmodified by circumstances, or by the connection in which it stands. The whole complexion of a thought generally depends on the circumstances in which it is uttered, and the connection in which it occurs; and he who isolates a sentence from these connections and circumstances, may, without violating any rule of grammar or rhetoric, utterly pervert the author's meaning; and a really honest and sound mind which contemplates the sentence thus alone, may be entirely misled by it. Thus the apostle Paul says, "bodily exercise profiteth little," (1 Tim. 4: 8) a sentiment taken absolutely, utterly at variance with common sense and all experience. But when we look at the connection in which the phrase occurs, we find that by *bodily exercise*, the apostle designates the physical expression of religious emotion, such as rites, ceremonies, ascetic mortifications, tones and gestures, as contrasted with true inward godliness. And in this view of it, it is a sentiment which all experience confirms, and is one of those pregnant sayings of Paul, which show his deep knowledge of human nature, and his elevated conceptions of the nature of religion.

He, therefore, who reads the Bible disconnectedly, however closely he may attend to particular passages, is continually liable to misapprehension and mistake; and much the greater part of false reasoning in support of erroneous theology, is founded on perversions of this sort. There is great temptation for committed theologians to abuse the Bible in this way, and the unexpected turns which are thus sometimes given to a Biblical expression, by shrewd, untaught minds, help forward the same abuse.

A French Canadian peasant once asked me what I thought of that text where our Saviour told his disciples, when they went out to preach, not to take two coats with them. (Matt. 10: 10). I replied that the connection plainly showed that it meant to caution the disciples against anxiously providing for themselves food and clothing, but to depend for both on those to whom they ministered. "No," says the Canadian, "it must be something more spiritual than that; I reckon 'tis as much as if he had said to them, 'you must not go into one town and hold up the Calvinist doctrine, and then into another town and hold up the Universalist doctrine, just according to what is most popular."

One who would come to a correct knowledge of the truths of the Bible, must rigidly resist both the theological and the allegorical temptation to this species of abuse, and look as carefully at the whole connection of a piece as its single expressions; and for this purpose the chapters and verses into which it has been broken by translators and editors, must often be entirely disregarded.

3. They read without thinking.

This I apprehend is a very general fault. A person takes the Bible in his hand and opens it, his eye glances over the words, and

they are successively reflected from the curious little mirror in the back part of the eye-ball—and this is all that he does towards reading the Bible. No idea has been received, no thought awakened, no feeling excited; and if interrupted in his reading at any moment, it would be quite impossible for him to tell what he had been reading about the moment before. Do you expect that such sort of reading is to be of any service to you? It is utterly useless even for the purpose of teaching you the mechanical art of reading—it leaves the understanding as barren as if your eyes had been wandering with the fools to the ends of the earth—and your heart as unbenefitted as if your ears had been listening to the croaking of frogs. However you may pour contempt in this way on human authors, do not thus insult the God of heaven. When you take up what professes and what you admit to be a revelation from Him, let your mind at least be awake to what it communicates. Enter not the holy of holies to dose or fall asleep by the awful oracle which brings the voice of God from heaven to earth.

4. They read without expecting or trying to understand what they read.

We make no effort after that whose attainment we consider hopeless; and those who have often failed to understand, for the reasons already specified, acquire a habit of reading without understanding, which is fatal to their progress in knowledge. It is a habit exceedingly difficult to break when once formed, and it often steals upon us unawares, after strenuous efforts have been made to subdue it. It is a habit much encouraged by reading without discrimination or selection, the most difficult parts of the Bible as well as the easiest, in equal portions, with the same preparation and the same amount of time and thought devoted to them. In the early periods of the formation of this habit, the plainer parts of the Bible are read with some perception of their meaning; but the half-understood, and the entirely unintelligible occur so often, and are passed over with such entire indifference and so much as a matter of course, that the habit in time extends itself to all portions of the sacred word, and at length it obtains so complete a mastery, that the reader is rather surprised than otherwise, when a real thought happens by some accident to find lodgment in his mind from the pages of the Bible. This habit is no less reprehensible and fatal than the one mentioned just before; it is indeed but a continuation and completion of the habit of thoughtless reading. Always when you take up the Bible, expect benefit from its perusal—if there occur passages which you cannot understand entirely, at least make an effort to get all the light from them you can—the effort itself will do you good—and the darkest texts of the Bible will cheer you with gleamings and twinklings of light, if not with a full flood.

5. They read without distinguishing the different kinds of composition in the Bible, or the different character of its several writers.

The Bible was composed by more than 40 different writers, scattered through a period of 1600 years, possessing every diversity of character, and living under the influence of every different kind of climate, country, government and mode of education. Inspiration, so far from destroying does not even affect individuality of character; and there is the same kind of diversity in respect to style, manner, and mode of thought in the Bible, as we find in any equal number of English writers from the reign of Alfred to the present time. Isaiah is as different from John as Milton is from Cowper; and the style of Ezekiel is no more like that of Matthew than the style of Dr. Johnson is like that of Franklin or Cobbett. Since such great diversities exist, how can those writings be read intelligently without recognising these diversities? And how can one read the Bible understandingly, unless he carefully considers which of the Biblical authors it is that he is perusing, and what the characteristic peculiarities are of that author's style.

But there is not only diversity of authors, but great diversity in the different species of composition. There is plain historical narrative, close logical argumentation, bursts of impassioned eloquence, the highest flights of poetry, simple didactic maxims, statue-laws, allegories, prophetic visions, lively dramatic dialogues, grave continuous speeches, indeed all the varieties which can be found in any national literature, all compressed within the compass of a single volume, and that of not very large size. The reader's attention must be awake to those different species of composition, and he must be able to feel the difference when they occur, whether he can call them by their names or not, in order to read the Bible understandingly. What should we think of the intelligence of the reader, who could read a page of Edwards on the Will, pass directly to a hundred lines of Pope's Homer, and then take up one of Patrick Henry's speeches in Congress, and not once be aware that the mode of composition had undergone the slightest change? But in many parts of the Bible, you will find, in equally short compass, diversities quite as great as those. As examples I would refer you to the 14th and 15th chapters of Exodus, or to the 1st and 2d chapters of St. Luke's Gospel.

In order to understand the Bible, or derive benefit from its perusal, it is indispensable that the reader be able to recognise such diversities as these. It is not at all necessary that he should in all cases be able to call the different sorts of composition by their appropriate rhetorical names—he need not be able to say, this is narrative, and this is argument, this is poetry, and this is eloquence,

and this is drama; but his mind and his heart must be sufficiently awake to feel the diversities when they occur, whether he knows their appropriate names or not.

6. They read without the necessary preparatory knowledge, and without the habit of comparing the statements of the Bible, with the other works of God in nature, and with the course of his Providence in the government of mankind.

The written word is not the only revelation which God has made of himself to man. The apostle Paul declares in respect to those who had never been favored with the teachings of inspiration, that God had not left them all without witness, in that he did good, and gave rain from heaven, and fruitful seasons, (Acts 14: 17), and that the invisible attributes of God are clearly seen from the creation of the world, being understood by the things that are made, even his eternal power and godhead, (Rom. 1: 20). The course of Providence and the works of nature bear testimony of God, as well as the written word; and no one of these modes of revelation can be fully comprehended without the aid of the other; and no development made in any one of these will contradict any development made in either of the others. How would the inhabitants of another planet, who know nothing of earth, or of man, or of God's dealings with man, be able to comprehend the Bible, even if it were all placed before him in the plainest terms which his own language would afford? It would all be to him an inexplicable enigma, a tale of wonders as mysterious and unwarrantable as the visions of the Zend Avesta, or the appalling marvels of the old Egyptian priesthood, for want of that knowledge which the Bible every where takes for granted as already in the reader's possession.

We, then, cannot expect fully to comprehend the Bible, unless we are careful observers of what God has done in the stupendous works of nature, and attentive listeners to the voice of God in his dealings with mankind. The more extensive and accurate this observation is the better—but a sufficiency of it for the interpretation of the essential truths of the Bible, is within the reach of the most limited means.

In respect to us, also, the Bible was written at a remote period, in a remote land, and amid institutions, habits and customs altogether diverse from our own. To understand its allusions, therefore, and enter into its spirit, we must know something of the ages, and countries, and institutions amidst which it originated. Many passages, which interpreted by our own customs, seem inexplicable and absurd, are at once cleared of all obscurity, and appear with the utmost propriety when illustrated by the customs or history of the appropriate period. What more puerile, for example, than the earnest and repeated prohibitions in the Mosaic law,

under the severest penalties, against boiling a kid in its mother's milk, or weaving a garment of linen and woollen mixed. (Exod. 23: 19. Lev. 19: 19). But when we know that the former was designed to restrain the Israelites from all approach towards cruelty to animals, which then was carried to such a revolting extent in the religious rites of their pagan neighbors, who were accustomed to boil a living kid in its mother's milk, and sprinkle the liquid over their gardens, orchards, and vineyards to render them fruitful;—and the latter was a preservative against the extravagance and idolatry which they had been so long accustomed to see and admire in Egypt, linen and woollen mixed being the material of which the most expensive robes of ceremony were then made, and wrought with gorgeous embroidery of the plants, and animals, and other symbols of their imposing and dark mythology—the statutes appear at once rational, and in the highest degree necessary. So of numberless other passages in the Bible, and some which have called down the heaviest denunciations of the unbelieving infidel.

But how shall teachers, and parents in common life, and even children, come in possession of this necessary preparatory knowledge? Thanks to Sunday Schools and to the friends of these most excellent institutions, this knowledge is no longer hidden in ponderous volumes locked up in dead languages, and to be seen in the libraries of the learned—it is transferred to the cheap and attractive volume made for the child's use, it can be found in every Sunday School depository, and it ought to be attainable in every Sunday School library.

7. They read without practical self-application.

The Bible is a storehouse of supplies for all the moral wants of man, but a storehouse is of little value unless its treasures be appropriated. Men seem much less selfish in regard to their moral than in regard to their physical wants. If God had provided a great storehouse for the physical wants of man, a place where dwellings and furniture, and clothing, and food, and especially money, were to be found ready prepared for them; we should probably see each one striving to help himself first, without giving himself much concern about his neighbor's supply. Nay, it would not be surprising, if one should happen to get there first, a good christian man too, one professing to love his neighbor as well as he loves himself, that he should grasp at all which he can possibly carry away, without troubling himself in the least with the disagreeable reflection that there will be little or nothing left for his poor neighbor who stands directly behind him, and whose claims and necessities are much greater than his own.

But in regard to their moral supplies men are far more generous. They usually help all their neighbors to an abundant share, before

they think of taking any themselves; notwithstanding there is this peculiarity about the supplies of the Bible, that, however large a quantity any one may take to himself, there is just as much left for every body else as there would have been if he had taken nothing. The well is always full, for it is living water that supplies it, and it runs in as fast as all men together can draw it out.

Read the Bible, then, with self appropriation of its instructions and its admonitions, its warnings and its rebukes. Never fear that you will deprive your neighbor of any thing that rightfully belongs to him, for there is not the least danger of that; and in regard to your spiritual improvement, at least, there is no harm in your taking care of yourself first; and, by the way, this is the very best method you can adopt to take care of others. First, cast the beam out of thine own eye, then shalt thou see clearly to cast out the mote that is in thy brother's eye.

8. They read without devotion.

The Bible is peculiarly a devotional book, and to be fully comprehended it must be read with a devotional spirit. No learning, no attention, no study will compensate for a lack of this—there is no substitute for it whatever. There is a peculiarity in this which lies deep in human nature. Anatomists tell us that when a limb is amputated, the nerves and tendons which originally terminated in the severed part and connected it with the brain, are liable to painful convulsions and throbs, which the patient seems to feel in the limb that is lost. So by sin we have cut off our soul from its natural connection with God, and the severed nerves and cords which bound the soul to its Creator are continually vibrating and throbbing towards him, and thus fill the heart with unutterable emotions, which can find their centre and resting point only in God. (See Rom. 8: 16, 26, 27).

The Bible is full of passages designed to meet and relieve those billowings and heavings of the soul, but without a devotional spirit such passages can never be appreciated or comprehended. A man utterly destitute of poetical taste might as well undertake to read Homer or Milton with the expectation of pleasure, as to attempt to enter into and feel the sublime beauties and pathos of the Bible without a devotional spirit. The truly devotional reader seldom goes far wrong in any part of the Bible, however poor his opportunities or limited his means of information, for the spirit itself beareth witness with his spirit; and the habitually undevotional reader, however powerful his talent or great his attainments, can very seldom reproduce to his own mind a Biblical thought in its exact Biblical shape—for the natural man receiveth not the things of the spirit of God, they are foolishness unto him, neither can he know them, because they are spiritually derived.

BRETHREN OF THE COLLEGE OF TEACHERS,

The circumstances under which we are assembled remind us that we have a deep *personal* as well as professional interest in the Bible. It is the only luminary to cast light on the stupendous realities of eternity, and that we are all fast hastening to eternity we have recently been most affectingly reminded. I look over this assembly, but one who has always been among its chief attractions, one on whom we have all been in the habit of relying to give interest to our discussions, and inspire our meetings with spirit and life, one in whose talents, singleness of purpose, and entire magnanimity we placed implicit confidence, ALEXANDER KINMONT, is not here. His body is at rest in the tomb, his spirit is with God who gave it.

Kinmont was a man of great simplicity—he was willing to appear just what he was—he did nothing for ostentation, he was entirely above the littleness of wishing to render himself conspicuous, and the deference which he always commanded was the pure homage of willing hearts to his intellectual power and moral worth. He was a man of unsullied integrity, his aims were elevated, his means of reaching them upright. He was a man of independence—his opinions were his own, and he took the responsibility of them. He never censured others for not thinking as he did,—but freely accorded to them the same independence of judgment which he claimed and exercised for himself. He thought no worse of others for not thinking as he did, than he did of himself for not thinking as they did.

Kinmont was a man of singular frankness. He could afford to change his opinions and unhesitatingly to avow the change whenever he saw good reason for it—and all the good or evil which he thought of any measure or any man he was always ready to speak out, whenever the occasion seemed to him to demand it. He possessed a richly classical mind, and was one of the very few who in this utilitarian age of the world, could enter into the spirit and the sympathies of the great minds of antiquity; and it was because he was familiar with the classic authors that he vigorously defended them whenever they were assailed by ignorance and prejudice. Plato was his favorite, and his researches into the spirit of the Platonic philosophy extended to the writers of the middle ages. With all his admiration of other minds, he was singularly original in his own conceptions and expressions. He never doled out dull quotations—his thoughts were always clear and sprightly as the voice of birds in their native woodland, and if by chance there was a foreigner there, he came on account of his relationship to the native species.

Kinmont believed, reverenced, loved the Bible. The spirit of

the sacred pages breathed in harmony with the music of his soul. The character of Christ he loved with all the warm enthusiasm of his nature, and rested on Him his hopes for eternity.

> "No further seek his merits to disclose,
> Or draw his frailties from their dread abode,
> (There they alike in trembling hope repose,)
> The bosom of his Father and his God."

ADDRESS

ON

THE FORMATION OF SOCIETY; ITS LEADING DEVELOPMENTS, AND ON THE PROPRIETY OF INCLUDING THE ELEMENTARY PRINCIPLES OF OUR GOVERNMENT IN A COURSE OF POPULAR INSTRUCTION.

BY HON. JOHN MC LEAN.

There are few subjects connected either intimately or remotely with education, which have not lost much of their novelty by frequent discussion. No one at this day can hope to present views original and striking, on themes which have called forth the research and exhausted the thoughts, of so many distinguished minds. He must be a gleaner who passes over the fields, which have been harvested by others. But the ever varying circumstances of society afford new aspects to the subject of popular education; which justly entitles it to the highest consideration.

I shall not enter upon this subject at large, but having been invited to attend this Convention, and deliver an address appropriate to the occasion, I shall present a few general thoughts on the formation of society, on its leading developments, and on the propriety of including the elementary principles of our government, in a course of popular instruction.

Much has been spoken and written on what has been called the golden age; an age in which man existed in comparative innocence, and was governed by his own impulses free from all restraint. This age, as represented, never existed, except in the imaginations of poets and novelists. It is a state contrary to the order of our being.

Combinations for purposes of protection and depredation result from the nature of man. Unrestrained he seeks things which are not his own, and is ready to defend those of which he is in possession. His revenge leads him to trespass upon the persons of

others, and his fears cause him to rely for safety in the power of numbers. This, if not the universal propensity, pervades the mass of men, in a state of nature, to so great an extent as to agitate and give character to the whole. And here is the origin of government. It is founded in necessity; a necessity which results from the passions of our nature.

This view is not in accordance with that which has been taken on this subject by some distinguished writers. In his Republic, Cicero says, "a nation is a collection of individuals united by a common law and a common government. The origin of such an union is not the weakness of man in an individual state; but the social instinct of our nature. We are not formed to live separately from each other, and wherever men are found it is in a state of society." The same doctrine is held by Grotius. Montesquieu says, "men are all united by birth. A son is born by the side of his father, and there he stays. This is society and the origin of society."

That the social instinct of our nature and the ties of relationship have always had their influence, no one can doubt; but they can only lead to the formation of society on a very limited or patriarchal scale; and an association or government beyond this, must have a wider basis; and a government once formed becomes more or less perfect, as circumstances tend to advance or retard the progress of society.

In its first stage it may be a simple association, for the subjugation of enemies or protection of friends. But this step when once taken, necessarily leads to the adoption of rules for the government of the associated community. These rules are modified and enlarged, as the association requires.

The simplest form of government is that in which all powers are vested in an individual, and this is called a despotism; the most complicated, is that of a federal republic, consisting of distinct sovereignties like our own.

Whatever form the government may assume to sustain itself, it must concentrate the energies of those who formed it. There must be means provided to carry into effect the sovereign will, whether that will shall reside in an individual, in the people at large, or in a selected number of individuals. Isolated, man can accomplish but little; associated, it is difficult to fix the limit of his power. His concentrated energies change the face of the world, and bring into subjection the most powerful agents in nature. War, it has been remarked, seems to be his natural element. Whether this be true or false, war has called forth his first, his highest and most destructive energies.

The early history of our race contains little else than an account of battles lost and won, of cities overthrown, and empires ravaged by fire and sword. Countries favored by nature with the most

prolific soil and genial climate, teeming with population and wealth, have been converted into fearful wastes by this desolating scourge.

These grand tragedies were first enacted in the east. On the plains of the Euphrates and the Tigris, on the hills of Greece, and the fields of Italy, and other countries subjugated by the Roman power, have been displayed wonderful feats of human energy and depravity. And if the advance of civilization has, in some degree, mitigated the horrors of this scourge, it has not eradicated the propensity for war. It has restrained its cruelties, and lessened the causes which lead to it; but the passion remains. In proof of this, I need only refer to the history of modern Europe, or to those fields of blood, where, within the last half century many millions of human beings have been sacrificed. There are evidences of the passion for war, in countries the most pacific. The military hero has lost but little of the blazonry of his character. In modern times, he is not, in form, worshipped as a God, living or dead, as was anciently done; but whether his victories were the results of accident or attributable to others, he is placed in the front rank of patriots and public benefactors. At his shrine incense is poured out, without measure, and crowds follow his footsteps.

Who can portray the desolations of war? Pestilence, famine, and death, are in its train. Hearts broken with anguish, and the tears of widows and orphans are its accompaniments; and these constitute the pyramid of military renown. What a basis for human glory!

If military services, through all time, had been rewarded only with the same degree of renown as other public services, equally important, the world would have had fewer trophies of blood, and the sceptre of despotism fewer subjects.

Next to the passion for war, religion has developed the highest energies of man. I do not speak of that religion which is from above, and which is gentle and kind, and easy to be entreated, and full of grace and truth; but of that which inflames the passions, and urges on its votaries to deeds of violence and cruelty.

This passion, if not connected with war in its origin, often leads to it in its most dreadful forms. The standard bearers of fanaticism are indifferent as to consequences. They approach dangers and deaths with a firm and steady tread, and would scorn to turn aside from the deadliest shafts of their enemies. If they fall, they fall to rise to a blissful eternity. It was this that gave victory to the arms of the prophet of Mecca, and established Mahometanism over so large a portion of the world. The same spirit originated and sustained the wars of the crusaders. And a similar influence was overwhelming in England, after the death of the first Charles, and during the protectorate.

These were terrible developments of the concentrated energies

of society. The spirit of war, mingling with the spirit of fanaticism, steeled the heart, nerved the arm, and gave force to the blow of death. Blood and carnage flushed the cheek with hope, and filled the heart with triumph. Such combinations, impelled by such influences, must generally be irresistible, whether we look to them as a whole, or examine the elements of which they are composed.

The follower of Mahomet was low and vulgar in his actions, and sensual in his aspirations. The crusader was more lofty in his bearing and spiritual in his hopes. Of the puritan I cannot speak but with respect. His history is nearer our own time, and the citizens of a most distinguished part of our country, boast of their parentage from him. He was fanatical in his religious feelings, and misguided in many of his wonderful efforts. But his zeal was as fiery and his spirit as unquenchable, as were those of the crusader or the votary of Mahomet. Each considered himself the favored object of the Deity, and specially called to execute his purposes upon earth. The spirit of fanaticism has shown itself, if possible, in a still more objectionable form. Under the sanction of law, and with the professed view of promoting the true religion, it has invaded the private sanctuaries of life and attempted, by force, to control the rights of conscience. Its cruelties were the more shocking, by the ingenuity with which they were contrived, and the relentlessness with which they were exercised. But the age of persecution has passed, and if the same spirit now manifests itself, it is rebuked by public opinion and the restraints of law. The energies of society have been displayed in the dissemination of the Gospel: not by legal enactment or the force of arms, but through the instrumentality of the word of truth and the missionaries of the cross. The reformation in the beginning of the sixteenth century gave a new current to the religious feelings of a considerable part of Europe, and constituted one of the most important epochs in history. Time will not permit either to trace this great movement or to notice others, which subsequently took place, in the same cause.

Voluntary associations and voluntary contributions have distinguished the present age, in this noble enterprise; an enterprise worthy of the deepest consideration, and of the highest efforts of beings who are to inhabit eternity. On the success of this cause rests the destiny of our race. It will succeed. Its missionaries are borne onward with a spirit which no difficulties can subdue. Neither life nor death, nor principalities nor powers, can shake their constancy or defeat their aim. They are surrounded and sustained by a special Providence, for whose power nothing is too vast or too minute. Yes, this cause will succeed. It will prevail over all other causes, until wars and contentions shall cease, and the sources of corruption shall be extinguished.

In the physical world, the energies of society have been exerted, within a few years past, with signal success. By the application of the power of steam and improvements in mechanism, a wonderful impetus has been given to industry in all its branches. So rapid has been this advance that when we turn our eye backward, we view with utter amazement the changes which have taken place; they seem to partake more of the floating visions of the night, than the sober realities of life.

By machinery alone is performed labor, in manufactures and other departments of industry, nearly equal to what would be the manual labor of one-third of the population of the globe. And this astonishing operation is still on the increase, and is principally limited to Europe and North America. Should the same degree of civilization, skill and enterprise, extend to other parts of the world, the advance and energies of society will defy the power of calculation. Commerce has expanded, as manufactures have increased. Every breeze that ripples the water, fills the sails of vessels richly freighted, on ocean, sea and lake. But even the winds, swift as they are, seem too tardy for the great enterprises of the present day. Our inland seas and rivers are not only covered with ships of fire, but they ride upon the wide Atlantic, in proud defiance of its winds and waves. Cars of commerce too, in fiery trains, traverse our hills and valleys, filled with the products of our soil and the fabrics of our artisans. And canals, that pass under our mountains and over our plains, are opened or being opened, which connect every part of our extensive country with the great arteries of commerce. And this same spirit of improvement pervades many parts of Europe. If the march onward there is less rapid than our own, it is still onward.

But the astonishing displays of the energies of society are not limited to the vast objects specified. They are seen and felt in the cause of education, and in the general progress of intelligence. The schoolmaster, not the miserable pedagogue of former years, but the man of science, of ample qualification to teach, has made his appearance. He is cheered by the legislation of sovereign States, and encouraged by a hearty welcome into the bosom of society.

The press, that mighty lever for good or evil, throws off its sheets with a force accelerated by fire. It would seem, indeed, that the human intellect has received a new impulse, and that its powers of production have been wonderfully enlarged. The literature of the age is spread over the land. We see it in its periodical dress, in the out-posts of society—in the cottages of the poor, and the dwellings of the rich. The gravest subjects of theology, of law, of politics, of science, are discussed in language so lucid that they are read and understood by all.

It is said this is not an age of deep thought, of profound inves-

tigation, of polished composition; that no standard work has been produced, which will distinguish the age or render its author illustrious; that the productions of the press are too numerous for great accuracy and beauty of style, or great depth of comprehension. It may be that the style of the present day is less polished and vigorous than that of the past age; but our loss in polished periods is more than compensated by practical thought and simplicity of expression.

The literature of the present day is eminently popular in its language, and in the adaptation of its subjects to the general comprehension. Our writers seem more anxious to act effectively on the public mind than to make a display of scholarship. At no former period of the world have the productions of the press embraced so wide a range of subjects, or presented in such attractive and practical forms the topics discussed. At no time have they exercised so great an influence on mankind. This diffusion of intelligence has awakened enquiries in the public mind that cannot easily be satisfied. It may be the means of creating and embodying a public sentiment which shall shake the thrones of despots, and correct the abuses of power.

Works of the imagination in prose of the present day far excel those of the past age. Not to mention other writers of this class, Madame de Stael and Walter Scott have no equals in their predecessors. And if we have no poets equal to Shakspeare and Milton, we can boast of our Scotts, Byrons, Wordsworths, Southeys, Goethes, Moores, Campbells, Lamartines and others.

A state of advanced civilization is unfavorable to poetry. Even Milton doubted whether "he had not been born an age too late." The illusions of poetry are better suited to the dark ages, when men reasoned less and yielded a ready credulity to the reins of the imagination.

Works or essays on government, on political economy, on currency, on commerce, on manufactures, and on all the great practical questions of society, which have been published within the last thirty years, with the exception perhaps of the works of Adam Smith and one or two others, evince greater ability and a more intimate knowledge of the subjects discussed than all similar productions which preceded. It is well remarked that every girl who has read Mrs. Marcet's little dialogues on political economy, could teach Montague and Walpole many lessons on finance; and that any intelligent man may now, by resolutely applying himself for a few years to mathematics, learn more than the great Newton knew.

As historical writers, the names of Hallam, Napier, Prescott, Mill, Gillies, Roscoe and others, may be referred to as worthy of being classed among the historians of other times. If their works are limited in their scope, some of them evince distinguished

abilities and all of them are creditable. The present age is not without its philosophical productions. Without enumerating others, the works of Laplace, translated and commented on by our own Bowditch, place both the writer and the translator as deep thinkers and profoundly learned, in the first rank of any age. We have also writers upon law, and upon medicine, who deservedly occupy a high rank among those who have preceded them.

We are prone to reverence that which belongs to the past age. And this reverence is often increased in proportion to the time which intervenes. This feeling leads us to underrate the abilities of our own time when compared with the past; and such has been the predominant feeling of all ages. We are acquainted with the distinguished men of our own time: their foibles are known, and their errors and defects are published and often exaggerated with as much zeal by their enemies, as are their high qualities eulogised by their friends. Both sides run into extremes, and the public may be made to doubt as to their true characters or give a divided judgment. But this is not the case with those whose renown belongs to antiquity. Their foibles and errors were buried in the grave, or have not been transmitted to posterity, whilst their achievements have been recorded in history. We are inclined to consider them as in a great degree exempt from the common infirmities of our nature, and as having possessed talents of a higher order than belong to the times in which we live. There is a posterity for the present age, and when it shall pronounce judgment on the men and things of this day, no period in history will equal it in the displays of mental and physical energy on all the great subjects connected with human happiness.

We may here pause a moment on the literary character and prospects of our own country.

Not quite twenty years ago, it was contemptuously observed in a foreign periodical, conducted with as much talent as any other in Europe, and generally distinguished for its fairness and liberality towards the institutions of this country; "as for literature, the Americans have none—no native literature we mean. It is all imported. They had a Franklin, indeed; and may afford to live half a century on his fame. There is, or was, a Mr. Dwight, who wrote some poems; and his baptismal name was Timothy. There is also a small account of Virginia by Mr. Jefferson, and an Epic by Joel Barlow—and some pieces of pleasantry, by Mr. Irving. But why should the Americans write books, when a six weeks' passage brings them, in their own tongue, our sense, science and genius, in bales and hogsheads? Prairies, steam-boats and grist-mills, are their natural objects for centuries to come." This is a short history though it covers some centuries. And it is characterized by that superciliousness and inflated consequence, which at

that day, were often shown towards this country by Englishmen, who had some learning without much depth of understanding.

I have cited this passage merely to remark that the tone of this periodical, which still sustains its former reputation, as well as others less friendly to this country, has been entirely changed within the last twenty years. The works of many of our writers are now republished in England, and are read with as much interest as their own productions. Not only our writers are spoken of in high terms, but our orators, in the pulpit and in the Senate, are treated in the British periodical press with great respect. So far now from treating us contemptuously, they indulge a very natural pride to see their descendants so rapidly rising in the scale of civilization. These sentiments have been extorted from them in opposition to their deeply rooted prejudices, by the character for efficiency which this country has exhibited.

In the learned professions we have as able men, as learned and as eloquent, as any of whom England can boast. And when we take a philosophical view of the future, and contemplate the causes which are now in operation, and which must create that future, it may be said, without presumption, that this country will, in perhaps less than a century, in the empire of mind, surpass that of Great Britain. This may be thought a bold and hazardous expression; but let us examine it.

Causes are followed by their natural effects on mind as well as on matter. This postulate will not be denied; and we have only to enquire what circumstances are most favorable to the development of mind. Here we may safely consult the lights of antiquity. At what period and under what circumstances were the most illustrious men of antiquity produced?

Our attention is immediately fixed on Greece, as more distinguished for her intellectual achievements than any other country. Within the century preceding the death of Alexander, more great men were produced in this classic land than can be found in any other. They shed a lustre upon their country which no lapse of time nor change of circumstances can obscure. And what were the circumstances under which they were produced? They were citizens of free States which cherished among themselves a jealous rivalry; and within the bosom of each there was a continual struggle for the ascendency. In the midst of these excitations, the highest powers of the human mind were called into action. The citizens of each republic felt themselves elevated by the achievements of their distinguished men. And whilst they were proud of the glory of every part of Greece, they cherished most that which belonged to their own State; and this feeling was never extinguished by the destructive wars which occurred among themselves. Now of all existing governments, there are none so nearly assimilated to those of Greece as our own. The form of our

government, it is true, is entirely different, but it is free, and we have similar struggles for the ascendency and similar excitements. If we have not the same jealousy among the States, we have in some degree the same rivalry. There is a local attachment felt by the people of each State for its distinguished citizens; and a general pride in the character of the Union. These two elements combine as strongly in this country as they did in Greece: and if we shall avoid intestine war, which may God grant, may we not still look for those high intellectual developments which constituted the glory of Greece? Nothing but the corruption or downfall of our government can defeat this brilliant result. In England there is excitement, but there is a want of rivalry between independent States and that local attachment which arises out of it. The metropolitan power overshadows the empire and will admit of no local rivalries. Public attention is continually directed to the seat of political power, and although pride is felt in the achievements of their distinguished men, it is too general to produce a strong excitement. It is like the pride we feel in illustrious deeds which ennoble our nature. There is no special appropriation of the glory, no personal identity or elevation of our own character, by any connection which exists, either natural or political, between ourselves and the actor.

We can think of no distinguished man of Greece without associating with his noble deeds the place of his birth. When the names of Plato, of Demosthenes, and many others occur, we think of Athens. With the name of Leonidas we associate that of Sparta, and so of other distinguished Grecians. Who that thinks of Washington, Jefferson and Madison, does not at the same time think of the State in which they were born, and which they have rendered illustrious. And the same remark may be made of other distinguished names and States. But in England no such association exists. Who recollects the birth-place of Bacon, Locke, Newton or Pitt. This important element of mental development is wanting in England, and is possessed in this country.

In France the feeling is still more general than it is in England. Bonaparte once said that Paris is France, and the remark was true. In that metropolitan city there is a concentration of almost every thing which gives character to the country. There are but few distinguished men in any of the provinces.

If these causes operate upon mind and are as certainly followed by their natural effects as when they act upon matter, and if the action of our own institutions afford causes more diversified and similar to those which produced the highest mental development in Greece, why may we not look for the same issue? We may expect it, should our government be maintained in its purity and no counteracting principles exist, with as much certainty as any effect that results from a cause under the laws of nature.

Since the commencement of the present century, more has been done by governments and individuals to diffuse the benefits of education among the great mass of the people, than had before been done in many centuries. In many countries besides our own, provision is made for the education of the poor by a tax on property; and this principle should be universal. It was adopted, I believe, first in New England; and it has mainly contributed to give to that part of the Union, less favored by soil and climate than others, the most efficient and best instructed population on the globe.

In Prussia the system of instruction, in some respects, may be more perfect than in New England; and in some parts of that country, under the influence of this system, its citizens may understand certain branches of education better than the mass of the citizens of New England, but the people of no part of Prussia or of any other government in Europe, can be compared, in useful knowledge, with the yeomanry of New England. There are few of the latter who cannot read and write, and who do not understand the common rules of arithmetic; and they can discuss and comprehend the elementary principles of trade, of personal rights, of government, and especially of their own goverment. This amount of knowledge is greater than is possessed by the laboring class of any other country.

[In other countries the diffusion of instruction is necessary to the well being of the people; in this it is essential to the maintenance of the government. The grand experiment whether man is capable of self government is still here in progress; and whatever may be our sanguine belief and hopes on the subject, the enemies of our republican system abroad do not yet admit that our institutions will be perpetuated. They see or think they see the seeds of dissolution springing up, which must prove fatal to the experiment. And are there no grounds of apprehension to ourselves? What are the tendencies of the political action of our system? Has not party spirit usurped the place of patriotism? Are not the lower passions of the people addressed and excited with a view to successful party action? Is not the press made subservient to this object? And who has not observed the corrupting influence of money and office? Has not the value of the Union been estimated? Formerly this subject was held a political axiom, clear of all doubt and too sacred for discussion; but of late years is it not treated as a question of expediency, and in our legislative halls, in our newspapers, in common conversation, has it not become a matter of debate? Thirty years ago who doubted the permanency of our Union; and who, at this day, is without distressing apprehensions on the subject? These indications portend immeasurable calamity. They should be deeply and solemnly considered, that the fatal consequences may be averted.]

All who have reflected upon the structure of our government

and its tendencies, agree in this, that our institutions cannot be sustained except by the exercise of a high degree of intelligence and virtue by the people. Where the sovereign power resides in a monarch or in a few individuals, the government may be carried on successfully, however ignorant the mass of the people may be; and indeed the form of such a government may be more certainly preserved, where its subjects are ignorant than where they are enlightened. How long would the people of this country submit to the despotism of any of the continental governments of Europe?

When I consider a citizen of this great republic, in reference to the extent of his rights and privileges, the powers he exercises and the effects of those powers, I see a being of incomparably greater importance, in the scale of society, than a subject of a despotism. The latter may be better educated, and he may occupy a higher rank in society, but the destiny of the citizen is much more important than that of the subject.

In the citizen dwells a portion of the sovereignty of his country; and he is often called upon to act in this high capacity. He has a voice in the formation of his own government, and also in changing it. In the ordinary exercise of his suffrages he appoints, with the exception of the judicial department, the great functionaries of the federal and state governments; and of the latter, many of the inferior officers. And in addition to this he claims the right to instruct the public agents in the discharge of their high duties. On the most momentous questions his voice is heard and regarded. But more than all this, he may himself become an organ of the government. There is no office in the vast range of executive, judicial and legislative duties in the federal or state governments, to which he may not aspire. Powers so multifarious and important were never before exercised by the people of any country; and all these appertain to the humblest citizen. Need I ask whether intelligence and virtue are essential to the discharge of these duties?

Intelligence and virtue are the ground-work of our whole system. It is the basis on which the superstructure rests, and if this shall fail all must fail. As well might we expect a blacksmith to construct with his sledge and anvil, the nicely balanced and curiously wrought machinery of a watch, of which he is ignorant, as for a people without intelligence to maintain a free government. But virtue is not less essential to its maintenance than intelligence. These must be combined and they must be exercised with an untiring vigilance. If this be so, and no one will controvert it, it is of the last importance that the rising generation should be virtuous and enlightened. The establishment of our independence was a great achievement; but the establishment and maintenance of our complex system of government, in its purity, is a much greater. In the one case high patriotism, dauntless courage, strong arms,

and unyielding perseverance were required to roll back the tide of war. In the other a sleepless vigilance must be exercised to detect, expose and eradicate corruption, which interweaves itself into our government.

When the crisis is at hand, and men's feelings become deeply enlisted, it is not difficult to rouse them to a sense of their danger and duty. This was the case in our revolutionary struggle. A common danger was seen and felt, and this led to a common effort. But corruption is sinuous, soft and stealthy in its approaches. It not unfrequently assumes the garb of patriotism, and covets popular applause by professions of the utmost devotion to the people; and how often is it hailed, in this form, by thousands of unsuspecting citizens. So subtle is this poison, that to detect it requires the exercise of no unpractised eye and of no ordinary intelligence.

In the war against corruption there is no public enemy in the field: the foe is shadowy in his appearance, and so changeable that you cannot always grasp him. If rebuked at one point, he may withdraw for the moment to practice his wiles in some other form, or at some other point of attack. He never slumbers nor sleeps; and he can only be repulsed by a vigilance that never tires.

It is the order of Providence to suspend the blessings of this life on conditions. The farmer cannot expect a harvest unless he prepare his grounds and sow his seed. The artisan cannot hope for a reward without the exercise of his skill and labor: and this rule applies with as much force in politics as in physics, in morals as in mechanics. We must have intelligence to perceive and virtue to discharge the great and important duties of freemen: duties higher and deeper, and of more lasting consequences than any that ever devolved upon any people.

The nature and importance of these duties should be inculcated on the youth of the country. On them will soon devolve the responsibility of conducting the great operations of the government; and prior to this they mingle with their elders in controlling it. They constitute a most important element in the body-politic. Full of vigor, they are seen and felt in every political contest; and if ignorant of the duties in which they engage, being unsuspicious and inexperienced, they are always liable to be used as instruments of evil. They are most likely to be fascinated and controlled by the noisy and unprincipled political adventurer, who, having little business of his own, floats upon the surface of society, ready to seize upon any thing and every thing which may better his condition. In a state of excitement he becomes an individual of importance and of no little influence; and his great effort is to produce and keep up such a state. His note of patriotism is the highest and the loudest, his zeal for the people the most conspicuous, and of all men his motives are the least selfish. All who are opposed to him are denounced as selfish and unprincipled.

In him, and those who co-operate with him, are personified virtue, disinterestedness and love of country.

The great orator of Rome declared, "the republic is assailed with far more force and contrivances than it is defended, because bold and profligate men are impelled by a nod and move of their own accord against it. But I know not how it happens the good are more tardy. They neglect the beginning of things, and are roused only in the last necessity; so that sometimes by their delay and tardiness, while they wish to retain ease, even without dignity, they lose both. Those who are willing to be the defenders of the republic, if they are of the lighter sort, desert; if they are of the more timid sort, they fly. Those alone remain and stand by the republic, whom no power, no threats, no malice can shake in their resolution."

This was the language of truth when used by Cicero, as applicable to the Roman republic, and is it not equally the language of truth as applicable to our own republic? Who that hears me did not see the fitness of this application as the words were pronounced?

It was a just and profound observation of Machiavel, that the real powers of government are often contracted to a narrower point in republics than in monarchies.

In politics, as in the other great operations of society, the elements of good and evil are closely connected. They are in conflict, and the victory over evil can only be achieved by discipline of the head and heart.

Intelligence without virtue increases the amount of evil; virtue without intelligence can oppose no effectual resistance to political corruption.

In a late statistical account of the progress of crime in France, it is stated that the violations of the law were most numerous in those departments where the people were best educated. This shows that education, to be a national blessing, must be accompanied by moral culture. This in a great degree had been neglected in France, and the consequence is seen in the increase of crime. In this country moral principle is inculcated in our schools of instruction generally, from the highest to the lowest; and I wish I could say the Bible (which is the foundation of moral principle) is studied in all our seminaries.

The good sense of parents generally points out to them the propriety of having their children educated, so as best to qualify them for that branch of business or profession to which they are destined; so that when they enter upon its duties they may understand them and be prepared to discharge them. But are there no duties which a student will have to perform except those which relate to his profession or trade? Does he owe no duties to his God and his country? If he be left to learn them when he shall

be called on to exercise them, why instruct him in the business or profession which he is to prosecute? Why may he not learn this when he engages in it? If the reply be that this knowledge is indispensable to his interest, I would enquire whether a knowledge of his political rights and duties is not equally indispensable to a proper discharge of them? And is not the interest of the public, superadded to his own in this case, to outweigh a mere personal interest? Can there be any just comparison of importance in the two cases; and has not the attention of parents and teachers been chiefly, if not exclusively, directed to the lesser interest to the neglect of the greater?

It is not expected that the science of government at large should be taught in our common schools. This would be found impracticable, but those elementary principles which are easily comprehended and easily communicated, should be taught. This would embrace an outline of our political system, the origin of the state and federal governments, and the powers of each as established by common construction or judicial decision. The divisions of powers into three great departments, the executive, the judicial and the legislative, and the appropriate duties of each; how the checks and balances of the government operate and afford the highest security to the rights of the citizen; the nature of the constitution as the fundamental law, and as the test of legislative and executive acts, should be fully explained.

The responsibility under which every public functionary acts should be shown, and how he may be called to account; and also that he holds a trust which he is bound faithfully to discharge in conformity to the laws, and with a single eye to the public good; and that every prostitution of this trust is an abandonment of principle, and weakens the moral force of the government. The qualifications required for an enlightened discharge of public duties, in the various offices established, should be clearly stated; and above all the political rights and duties of every citizen should be inculcated, as constituting the foundation of our political system; that it is only by a vigorous and untiring discharge of these duties, the government can be maintained and preserved in its original purity.

Ample details on these points and others connected with them, can be found in books already published; and the subject could be enforced and variously illustrated by a reference to other governments.

If these great principles were duly impressed upon the mind of every youth as a part of his education, I hazard nothing in saying that they would never be forgotten; and seldom would they fail to influence his future conduct.

Early impressions are the most easily made, and they are remembered the longest. Who has forgotten the incidents of his boyhood? The events which transpired at school are cherished

with a fondness of recollection which is as remarkable as it is universal. Even under the infirmities of age, when the traces of memory become faint and confused of more recent transactions, these remain in all their freshness and vigor.

Early impressions on important matters, when deeply fixed in the mind, become the axioms of life. They in some degree restrain the exuberance of youth, exercise an influence in riper years, and in the decline of life they grow stronger as other causes cease to influence.

Youth then is the period most favorable for the inculcation of the elementary principles of our government; and next to moral principles, with which they are closely connected, they are the most important. They should be taught in our common schools; and if this shall be done, long before the youth will be entitled to exercise the rights of suffrage, he will often discuss the principles he has learned, and apply them to the duties of practical life. He will be prepared to judge for himself, and instead of following in the footsteps of others, he will be able to instruct and influence those whose political knowledge is more limited than his own.

The inculcation of these principles are recommended by considerations of the highest moment. Nothing less than the preservation of our political institutions is involved. The study recommended will be found as well calculated to fix the attention and enlarge the mind of the student as any other; and as the knowledge acquired will find constant exercise in the political action of the country, it will become matured by experience.

We have seen what deep calamities have fallen upon the human race by a misdirection of the concentrated energies of society. The passion for war, the wild spirit of fanaticism, unchastened ambition, demagogueism, corruption, are all to be encountered in the political field; and are these enemies to be met and overthrown by men alike ignorant of the principles they sustain and oppose? This is impossible. A victory over these adversaries can only be achieved by virtue and intelligence.

LECTURE

ON

MORAL CULTURE,

BY REV. M. M. CARLL.

It is proposed in this article to state a few of the leading principles which relate to the moral culture of man.

Man is a moral and religious as well as an intellectual being; and the former part or constituent of his nature requires development by culture, no less than the latter.

Knowledge and *wisdom* are very different things, inasmuch as a man may be possessed of a great deal of knowledge without being wise.

Knowledge has reference to the intellectual faculty, but wisdom implies the exercise of the good affections of the *heart*, as well as the exercise of the *understanding*.

The mind of man consists of *will* and *understanding*, good as well as evil affections being predicated of the former, and thought of the latter.

The will with its affections, is more interior, and therefore superior and prior to the understanding, and of consequence, the latter is governed and influenced by the former.

Thought cannot exist without *affection*, nor *remain* in the memory, unless received by some affection of the will. Consequently the best and shortest way to the understanding is to commence with the culture of the moral affections.

As the *light* of the sun, without a due degree of *heat*, will not excite vegetation; so the light of intelligence, unconnected with the genial warmth of *love* and affection, will not effect the growth of the mind, but it will remain in a *wintry state*.

The *end* of all knowledge is to make man *good* and *useful*, in the various relations of life, and qualify him for a future state of happiness.

To *know*, to *understand*, and to *do our duty*, are widely different things, and if we stop short of the latter, we rest in the *means* instead of the *end*, like trees that bear *leaves* only instead of *fruit*.

Much time and labor are spent in inculcating scientific truths, and various kinds of knowledge, but little comparatively in reducing those truths and this knowledge to *practice*.

In proportion as the *end* is superior to the *means*, in the same proportion is the *practice* of principles superior to the mere *knowledge* of them.

Some mode ought to be devised by which the more prominent *moral virtues* might be steadily and uniformly practised in our schools; they should take precedence of intellectual culture, and be presented to the notice of children in bolder relief than has hitherto been done.

Intellectual culture prevails in our schools to the exclusion almost entirely of moral, which is to reverse that order which ought to obtain, by regarding that as primary, which is in truth only secondary.

The *religious* and *moral* qualities of his nature, are those which present man in the most amiable light, and confer the highest dignity upon his character.

It is the province of education to bring out the *whole* character, and give to each faculty its due degree of attention and culture, in proportion to its relative dignity and importance.

The education of the child ought to have especial reference to the future relations of the man; as a useful citizen, as a parent, as a social and immortal being.

As a member of society, or useful citizen, every human being has certain duties to fulfil, which ought to have reference to the well-being of the *whole* in the *first* place, and to *himself* in the *second* place.

To regard our own convenience and welfare as *primary*, and the performance of those uses, which regard the good of the community as *secondary*, is essentially *selfish*, and subjects us to that train of *cares* which naturally appertain to a corrupt and perverted principle of action.

A faithful performance of duty, and of the *uses* which properly belong to our sphere of action, is to concur and comply with the designs of the great Governor of the world, who is constantly promoting the good of the whole, and is to secure to ourselves the blessings of his Providence.

In the conjugial and parental relation, the exercise of the moral and religious affections is equally necessary, since not only our own happiness depends upon it, but that of those with whom we are connected by the tenderest ties; those who look up to us for natural comforts, as well as for precept and example.

Ignorance and immorality in this relation lead to the most unhappy consequences, since they infect society in its very source and fountain, and the depravity which remains unchecked in ourselves is multiplied in our offspring.

But moral and religious culture, when viewed as preparatory to a future state of existence, as necessary to the appreciation and consequent enjoyment of heavenly happiness, presents itself with inexpressible force to the mind, and exhibits the high responsibility of parents and teachers.

To meet these *relations*, certain affections of the *heart* must be excited, and certain *restraining principles* of action must be acquired; since man, from the very condition of his nature, requires an *internal* power to check and control the natural propensities of his will.

His undue love of *self*, his continual desire to promote its gratification, prompts him to an exorbitant love of, and desire to possess, the objects around him, and this begets an unreasonable *love of the world*.

These two *loves* combined, lead to numberless violations of the moral and social relation, prompt him to overlook his neighbor's rights, and give rise to all the evil passions and practices which infest human society.

To counteract these two powerful motives, *restraints* are instituted, such as the restraints of *fear* in all forms, the restraints of *reason*, of *moral sense*, and of *religious conscience*.

In infancy and childhood, the fear of punishment, privation, or consequences of some kind; in adult age, the fear of the civil law, of loss of character, credit, profit, or some worldly consideration.

Shame, which is another modification of fear, the dread of having the finger of scorn pointed at us, acts as a powerful restraint, and makes us more guarded in relation to selfish indulgence.

But a restraining power of a more exalted character is that called the *moral sense*, founded upon that most comprehensive rule, "of doing to others, as we would they should do to us." If we act upon this golden rule, merely in reference to our temporal concerns, regardless of a higher authority, regardless of any internal relish or love of the laws of *Divine Order*, and the heavenly *charities of life*, we then act from a *moral sense* alone.

But if haply these lower restraining principles shall have produced their intended effect, and an habitual *doing of the truth*, from a principle of *obedience*, has at length opened our eyes to its inexpressible beauty and loveliness; then a *new* principle of action has received life within us, and we begin not only to shun what is evil because it is *commanded*, but we avoid evil because it *is* evil, and contrary to the laws of eternal truth and order; and do good because it *is* good, and congenial with the best and purest dictates of our nature. Then we begin to act from a *religious conscience*,

not from a slavish fear, and realize that though "The *fear* of the Lord is the *beginning* of wisdom," that the love of the Lord and of his laws is the end.

Thus we find, that although man receives *hereditarily* a tendency to regard *himself* before others, and consequently is under the predominating influence of the *selfish* principle; yet he is born also with the *faculty* of receiving a *restraining* power, sufficient to check and finally subdue these evil tendencies.

It is the business of *education* to furnish these *restraints*, by inculcating *intellectual, moral,* and *religious truths.*

Before these truths can be received or exert their influence, it will be indispensably requisite that the *moral duties* be *habitually practised,* and, as it were, form the plain or ground in which these seeds of truth are to be sown; that the documents of religion and experience may receive early confirmation.

Then by cultivating the intellect, it will be prepared to understand and appropriate truth, and it is the legitimate end of truth to correct, subdue, and purify the will, or natural evil propensities of the heart, by furnishing salutary restraints.

All experience shows that the intellect may be highly cultivated, whilst the will remains unchanged; that a man may be at once intelligent and wicked; but if habitual moral discipline be superadded to mental culture, all things will proceed in a right course.

As our object is to point out some plan of *moral* discipline that shall be practical, and at the same time effectual, we must, in imitation of the skilful physician, first ascertain the nature and extent of the disease, before we prescribe the remedy.

For this purpose, we will inquire into the actual state of children, both as to their morals and intellect, as well as the *influences* to which they are subjected.

In commencing this inquiry, the first thing that presents itself to notice, is the great *variety* of disposition and character among children, both in relation to their *moral habits,* and their power of intellect.

As relates to the *moral* principle, we see it under almost every variety of aspect: what is usually called *temper* in all its forms; of *habits* either of industry or idleness, of activity or passivity, of candor or deceit, of truth or falsehood.

With regard to the intellect, we see that it is no less various; quickness and dullness, habitual attention and inattention; curiosity and indifference, with every grade of perception, apprehension, understanding, and judgment.

To what are these differences to be ascribed? Are they not referable chiefly to the *influences* to which children are exposed in their various *relations?* The *hereditary,* the *maternal,* the *social,* and that relation in which they stand to their *instructers?*

First, the *hereditary relation.* It is a well known principle, that like begets its like; and that, consequently, the predominant features in the character of the parent, whether in the moral or intellectual principle, will be transmitted to the offspring.

That both good and evil propensities are thus inherited by children, is confirmed by observation and reason, which refer the internal organization of the mind, as well as the external structure of the body, and family resemblances in the countenance, all to the same parental source.

Hence it follows, that the hereditary principle is manifested under as great a variety of appearances as the different kinds of evil and depravity in adults; in some more, in others less virulent, but essentially evil in all.

Thus, although "man is prone to evil as the sparks fly upward," and he receives a depraved nature from his parents, yet we must make a distinction between *inherited* and *actual* evil, and not conclude that the child is to be punished for the sins of the parent. "The soul that sinneth; *it* shall die."

The infant is perfectly *innocent* so far as *actual* guilt is concerned, since a being destitute of reason, conscience, and every *restraining* power, cannot be accountable; it possesses, however, an hereditary taint and proneness to evil, which early call for salutary *restraints.*

The infant is ignorant and helpless, possessed of mere impulses and desires, which are manifested in animal appetite and passion; its cries and countenance exhibiting early indications both of pain and pleasure.

The infant, of consequence, is entirely destitute of all those restraints, such as conscience, reason, intelligence, fear, which must be acquired in order to keep in check the animal and selfish propensities.

Although destitute of these restraints, as active powers, yet the infant possesses the *faculties* or first *rudiments* of them all; for as the body of the infant presents the miniature form of the man, perfect in all its parts and lineaments, which body attains its stature and vigor by exercise; so the moral and intellectual faculties all exist in their first rudiments, and are gradually and successively developed by exercise and culture.

It is the proper and legitimate province of education, not only to furnish and superinduce these necessary restraining influences, but to present the virtues under such inviting aspects, as to enkindle an ardent desire for their acquirement.

Every thing should be studiously avoided in our intercourse with children, that has the slightest tendency to cherish or encourage any of those hereditary evil tendencies, such as selfishness, pride, cruelty, revenge, and the like, which it is so desirable to bring under early subjection.

The mind, by which is meant both the moral and intellectual faculty, of every child may be compared to *ground* lying desert, containing the vegetable *germs*, and more or less overrun with useless and noxious weeds, with here and there a solitary flower. As a skilful husbandman would enclose the ground, clear it of weeds, turn up the soil, and prepare it for the reception of good seed, and thus convert it by degrees into a field or beautiful garden, so the moral and intellectual husbandman will commence his labors, by removing everything that offends or causes obstruction, expose it to the genial influences, and thus prepare it to receive the precious seeds of truth and virtue.

Another *influence*, in most cases tending to call forth and strengthen the hereditary evil tendencies, is that of the *nursery*, or that exercised during the first periods of *maternal* care.

This may be regarded as one of the most important periods of human existence, because subject to influences the most deep and permanent.

It is a season that ought to be regarded as sacred by every parent, and especially by the mother; her charge is innocent, dependent, helpless; an object every way fitted to excite and bring into exercise those holy affections which are among the most precious gifts of the Omniscient Creator.

She becomes conscious of a power within her bosom, a power *felt*, not heard, whose dictates, if directed by an enlightened reason, capable of looking forward and beholding in her child the future different relations of the man and the Christian,—capable of appreciating the power of early *impressions* and of early *habits* in the formation of character,—would do more to promote *morality, order*, good government, science, in short, to form *men*, than all our institutions of learning.

The counteracting forces which neutralize in a great measure these sacred affections, which defeat these blessed results, is a want of proper information, which leads to a course of action prompted and guided by mere *impulse*, uninfluenced by enlightened reason.

Ignorant, in a great measure, of the bodily and visible functions of the little being to whom she has given birth,—ignorant much more of the mind, and its wonderful invisible organization,—ignorant of the nature and degree of salutary restraint and proper indulgence, as well as of the power of habit and example, it is no matter of surprise, that what is commonly but expressively called *spoiled children*, should be so rife and common; or that the *instructer* should have such a *wilderness* of mind, such a mass of perverted habit to encounter.

But should the claims of fashion or indolence be so imperious as to consign the infant to mercenary hirelings, these evils will be greatly enhanced; since to ignorance will be superadded interestedness, and too frequently vulgarity and hypocrisy; and the prin-

cipal difference between these, and the children of the lower orders of society, will be, that the former will receive a higher external polish, whilst the internal character will remain the same.

If to this state of things should be superadded what is too frequently the case, a want of harmony in council, or perfect unanimity of action between the father and mother, the consequences will be fatal to the child; should they counteract each other, in any manner, should one be strict, and the other indulgent, thus subjecting the child to a two-fold government, a divided affection will be the consequence, and the child, observing this disagreement in the parents, will naturally conclude that both cannot be right, and probably will arrive at the conviction that both are wrong, and it will be best to take the reins into his own hands, and manage matters for himself.

Sometimes we see instances, where one parent is disposed to adopt something resembling a rational *system* of management, whilst the other seems to set all system at defiance, and act purely as *impulse* dictates; the immediate effect is to introduce the same discordant spirit into the mind and actions of the child.

But that which exerts the most deadly influence, and spreads its poison through the whole moral circulation, is immoral example; let the parent who is in the habit of swearing, drunkenness, or any other vice, exhibit these deformities in the presence of his children, and he will soon find, that he has not only transmitted these evils to them, but that he is taking the most effectual method to foster them into maturity.

Further: there are practices not so gross in their nature as those above referred to, but not less injurious in their effects, which spring from a mistaken system, and are practised thoughtlessly, even by the orderly and reflecting; these are the more dangerous, because they present themselves in a species of disguise, and are closely allied to the more amiable affections of our nature. Their influence is more subtle and hidden, not suddenly manifesting themselves in outward conduct, but conducing notwithstanding to the permanent formation of character.

The principles of *selfishness*, *pride*, *vanity*, *anger*, *resentment*, *cruelty*, *deceit*, each with its train of attendant minor evils, so firmly interwoven in our nature, instead of receiving those salutary checks which they require, during the state of infancy and childhood, are cherished and continually invigorated by thoughtless and injudicious treatment.

How, for example, is that principle of *selfishness*, which is the very *root* of that deadly *tree*, whose *leaves*, and *blossoms*, and *fruit*, fill the world with sorrow and wo; how is it fostered at the very dawn and opening of life! What pity, that the little being, with its laughing eyes, its innocent face, the emblem of angelic sweetness and purity,—the being whose very helplessness endears

it to us,—what pity, that it should so soon be subjected to a treatment and discipline calculated to deprive it speedily of its innocence and interesting loveliness!

But one of the first lessons leads directly to this result; it is early taught to consider itself a little *idol;* the mother, if she happen to be a weak woman, becomes the first worshipper; perhaps the father pays his early homage: the nurse too, and a host of others are at hand to furnish incense also; and the little creature, by the time it begins to lisp, imagines the entire world was made for it alone! Thus all its nascent affections and appetites are turned inward, and centre in *self;* and when *self* has fairly taken root it gives birth to a deadly Upas, which sheds its baleful influence over the whole moral character.

The little idol must be furnished with all things correspond ng to its dignity; instead of being fed and clothed according to the rules prescribed by moderation, neatness, and propriety, it is pampered and adorned with many superfluities; thus its healthy, vigorous state of body and mind is frequently injured, if not wholly destroyed.

It must be obvious, that an early attention to appetite, a proper care both as to the selection and quantity of food, is a matter of great importance, as relates to the future constitution of the child, as well as to its future *habits*, which doubtless receive their first bias at a tender age; the *drunkard* and *glutton* may, in many cases, date the commencement of these perverted appetites, as coeval with the age of infancy and childhood.

In regard to dress, in itself it is not a matter of importance, although simplicity, neatness, and comfort will naturally result from a sense of order and fitness; yet although in itself it is unimportant, it too often becomes the vehicle of introducing and fostering some of the worst principles of our nature; those things which are intended as benefits and comforts for our children are made to produce a contrary effect; and while we are making provision for the body, we pervert and infect the mind.

No sooner is the child provided with anything *new*, a new garment, new shoes, new hat, ect. than its attention is immediately directed to them, its *pride* and *vanity* are awakened, and furnished with fresh supplies, sufficient to ensure their growth on every similar occasion. This practice comes in admirably, to lend a helping hand in bringing forward the germs of *self-love*, already planted deep in the soil of the natural mind.

Every thing seems to conspire to produce the effect here described; the time, the influences to which the child is exposed, the persons with whom it has intercourse, the circumstances with which it is surrounded, all seem to harmonize and act together at the proper juncture; for, could the child be left to itself to make its own observations on its clothes, it would, in a little time, ac-

quire sense enough to disregard these vanities, and would naturally turn its attention to something else, probably something better.

Nor do the passions of anger, revenge, cruelty, and the like, receive less attention to their development; a systematic plan seems to have been devised to elicit them in regular order; if the child accidentally receive a hurt, whether from thing animate or inanimate, the occasion is seldom lost, to inculcate an important lesson; the child must *receive satisfaction*, by *retaliating* the injury either in his own person, or by proxy. A principle is thus thoughtlessly encouraged, in order to quiet the momentary cries of a child, which is afterwards to fill the world with war, duelling, misery, and blood!

Deceit, and lying in all its forms, may be traced, in like manner, to some neglect or mismanagement during the early periods of existence; some neglect of the laws of order in moral discipline; a preponderance of the selfish principle, too much parental indulgence, or too much severity, producing in the child a moral restraint too feeble for appetite and passion, and a meanness of spirit that fears to meet the consequences of truth.

Thus, either through ignorance, a government directed by mere *impulse*, an absence of all system, a want of an uniform and decided, yet rational administration, or a disregard of unity in action on the part of both parents, the child, at this early and most interesting period, is subjected to influences which have a direct tendency to call forth and strengthen the hereditary evils of its nature, which evils must afterwards be subdued by much pain and suffering, or the immortal mind lie either dormant or suffer perversion.

Thus the child continues during the first years of life, confirming itself in these perversions; by his intercourse with others like himself, forming *new habits*, by means of the principle of *imitation*, until the period arrive at which he is to be placed under the care of an *instructer*, and subjected to another sort of discipline.

It will be extremely important to inquire into the tendency of this new *government*; to see how far it is calculated to *counteract*, *modify*, or *strengthen* the habits, which have already in a degree been formed.

The maxim, "Like people, like priest," will apply in this case, for teachers are men, and all men must be influenced more or less by the fashions, habits, opinions, and general spirit of the age in which they live. Moreover, they have themselves been subjected to the same kind of parental government and influence, as the pupils under their charge; of course, they present the same variety of character as that seen in other classes of mankind.

As the school will derive its prevailing spirit chiefly from that of the teacher, and as this spirit is various, the tone of the school will be either high or low, energetic or feeble, orderly or disor-

derly, literary, scientific, intellectual or moral, according to the source from whence the government emanates, modified in a degree by the class of society to which his pupils belong.

Our children, then, are placed under as great a variety of influence as there are schools, since no two of these are, in all respects, alike; it follows, of course, that the *effects* produced upon the mind of the pupil will be subject to the same variety. We shall see the principles of selfishness, pride, vanity, resentment, and slavish fear more and more confirmed, or we shall see them gradually yield and give way before the powerful sway of a moral influence, more in accordance with the nobler principles of our nature, inculcating the documents of truth, of self-government, self-respect, candor, ingenuousness, and a generous benevolence.

This endless diversity in the character and government of our schools, may all be reduced to three general classes, the absolutely bad, the indifferent, and the partially good. The first of these, instead of checking, promotes the growth of the worst principles of our nature, imparting a semblance of knowledge, at the expense of good temper, good habits, and every manly and virtuous sentiment; it calls into action the lowest and most ignoble motives to exertion, in order to ensure a momentary and transient end, without regarding the cultivation of the good affections of the heart, and the ultimate formation of the character.

The second, which we have denominated the indifferent, cannot be said to have any government at all; inasmuch as mere *impulse* bears sway; at one time lenient, at another severe, familiar and distant, goodnatured and morose, patient and peevish by turns, according to the humor, and producing the corresponding effects of fear, of levity, and disrespect, in the little observers and imitators.

The last, or good, I would denominate that, which has a direct tendency in the first place to excite a proper respect that shall ensure obedience, not from fear, but from a desire to please; that shall in the next place teach them to shun what is wrong, because it is so, and do what is right for the same reason; which shall counteract evil tendencies and habits, and cherish those that are good; that shall keep a steady eye upon the future relations of human life, which shall present motives to exertion, that will elevate, not degrade, the mind; which shall, in short, regard education as designed to develop and form the *whole* character, fitting it for nobler uses and enjoyments in the world to come.

Connected with this part of our subject, it may be observed that there are *three* general influences to which children at school are exposed. First, that of the family circle; second, that of associations with each other; and third, that which prevails in the school; each of these operates powerfully in the formation of *habit* and character.

In relation to the first, a bias will be given to the mind, temper,

and habits of the child, according as ignorance or intelligence, the presence or absence of good taste, and judgment, regularity, good government, and a proper regard to the requirements of duty prevail. But should a perverted taste in the choice of books have the ascendency; should there be an absence of regularity, a want of proper example; should idleness and amusement prevail, should indulgence be substituted for authority, extravagance and profusion for rational economy, an undervaluing of the importance of *regular* attendance at school, and the serious disadvantages which result from frequent interruptions of studies; the consequence will be, an indifference to all valuable improvement, a spirit of disobedience and disrespect towards parents as well as teachers, a trifling levity of character, a habit of idleness,—in short, the business of the school and of education, instead of being matter of *primary* importance, will become entirely *secondary*.

Scholars, too, have their associates in their pastimes with each other, a circumstance which must not be omitted, since it exerts no inconsiderable influence on the mind. A large majority of children in our community, especially of the male part, are permitted to carry on these communications with each other in the streets, where such examples, both in language and manners prevail, as are calculated to counteract effectually, in many instances, the efforts of parents and instructers. All classes, and both sexes, are exposed to the influence of association in various ways, either at school or elsewhere. It is natural, and perhaps proper, that they should in this season of gaiety and sprightliness associate together, since they are taught some lessons in this way that could not be acquired in any other.

Here a mirror is held up, in which each can see the good, as well as evil qualities of his nature reflected; much of character is elicited, similar and opposite qualities are contrasted, and by contact and attrition, the asperities of temper and disposition are smoothed and polished. The selfish, the cunning, the overbearing, the pugnacious, meet with their match, and either by blows or ridicule, are reduced to something like reflection and decent submission.

But the school is the arena where the grand conflict is to be carried on, which is to result either in victory or defeat. Here is one continual *strife* in the bosom of the pupil, between love of amusement and sense of duty—idleness and industry—stubbornness and submission—activity and passiveness—a *primary* or *secondary* regard for study. According as the one or the other prevails, will he crown himself with honor, or retire with defeat and disgrace.

In this strife, the instructer is called upon to act a very conspicuous and important part. With the pupil it is an individual concern,—he is required only to bear his own burden,—but the teacher is obliged to bear the entire pressure, and singly to meet the com-

bined power of the enemy, when his phalanx of little warriors has been routed and overthrown. He must raise the fallen, strengthen the faint, encourage the wavering, intimidate the refractory, stimulate the indolent, and chastise the deserters from the ranks; and not unfrequently enter the lists and contend with the parents themselves, in the unequal and arduous conflict.

With regard to scholastic government, our schools exhibit all the different grades, from extreme severity, down to a laxity bordering on imbecility. Some take up offences in *detail*, awarding punishments by weight and measure; others manage matters in a sort of wholesale way, and make one correction answer a number of offences; whilst others again are willing that things should take their own course; each one adopting a plan in accordance with his own prevailing temperament.

Nor are the *motives* made use of to incite to exertion less various; *fear, emulation, rewards, disgrace* are resorted to, and each predominates according to the views, temper and disposition of the teacher. But it is far from being a matter of indifference, which of these motives is resorted to, inasmuch as they have a direct and leading influence on the disposition and character of the pupil.

The kind of government to which the pupil is habitually subjected, at home or at school, will bias his future character; a system of espionage and attention to every nice offence, will produce and foster the spirit of an eye-servant, instead of awakening an inward spirit of *self-government* so exceedingly desirable, and which it is one great aim of education to produce; a discipline too lenient will occasion indifference, inattention, and a spirit of indolence; too much severity will induce a *slavish fear*, lead to evasion and deceit, or a sort of dogged, passive spirit, that must be constantly urged on by whip and spur, instead of calling forth that open ingenuousness, that *voluntary activity*, which alone deserves to be rewarded by the smiles of philosophy.

It has been said, probably with truth, that man is naturally indolent, indisposed to action; that necessity alone, or some other powerful motive, can stimulate him to exertion even in providing for his physical wants. This seems to be especially the case with regard to the acquisition of knowledge. Children do not see the use or advantage of learning; with them, therefore, some power of an extraneous character must be applied in the first instance, and happy would it be, if this power, thus applied, were directed in such a manner as to avoid producing a sense of irksomeness and disgust.

There is assuredly some congeniality between *truth*, and *knowledge*, and the *mind*; the same wonderful fitness and adaptation discoverable between things manifestly made for each other, cannot be denied here; there must be the same relation between

the *understanding* and *truth*, as that which subsists between the *eye* and *light*; why is it then, that the mind is not as open to truth and knowledge as the organ of vision is to light? Is it not because we have made a sad deviation from the simplicity of nature, because we have adopted artificial methods at variance with her dictates?

Were *things* or *natural objects* presented to the notice of children during their tender years, in proper order and succession, instead of artificial signs and sounds, to them void of sense or meaning, we should not be compelled to resort to those dangerous expedients and motives, which have their origin in the worst principles of our nature, which are fostered into maturity in the very nurseries of science, and which accompany us through life.

Children become disgusted at the very commencement; the portal leading to the temple of Knowledge presents nothing inviting; hence coercion is the only resource through every stage of their progression.

The principal motives resorted to in order to set the little passive beings in motion, and produce a reluctant activity, may be reduced to *three* classes, *fear of punishment*, *hope of reward*, and *emulation*. Each of these, unless in skilful hands, produces results the most mischievous, tends to pervert the character, and is far below the dignity of a rational being.

He who is trained under the influence of *fear*, can never be sensible of a generous motive, nor experience the satisfaction which results from voluntary actions, whose performance has been prompted by a sense of duty, or of doing what is right *for its own sake*; tyranny has made him a slave, and fitted him to become a tyrant in his turn. From this melancholy issue nothing can save him but a powerful counteracting influence at home, or a timely change of scholastic discipline.

The *hope of reward*, so frequently held out as a motive to the performance of duty, is one which is brought into action in every stage of existence, in every rank of society. Motives of this class derive their quality entirely from the nature of the object proposed; this may be of a mere worldly nature, intended to promote some selfish gratification, or it may be a sincere desire to grow better, to elevate our intellectual, moral, and religious character; the former is low and base, the latter a laudable, generous, ennobling motive. The former will engender a selfish, mercenary spirit; the latter will form such characters as are an honor to human nature; the former, if necessary to resort to at all in relation to children, must be laid aside as soon as possible,—the latter we must assiduously strive to fix in the mind, that it may become an unceasing stimulus to virtuous action. If the hope of reward be presented as a motive to action, this difference between the base

and the genuine ought to be explicitly stated, and their boundaries distinctly marked.

Emulation is another of the means resorted to, one which results in like manner from a defective system; it is universal in its application; there is hardly a child that is not made to experience its influence; it is generally considered not only perfectly allowable, but laudable; and one of the most promising traits of character a child can possess. That it is connected with excellent qualities, such as sensibility, activity, genius, cannot be denied, but that it is also connected with other latent qualities that more than counterbalance these,—that it has a tendency to foster some of the worst principles of our nature, is also equally true. Its direct tendency is to cherish some of the very worst forms of an inordinate self-love, insomuch that pride, vanity, contempt of others, and a consequent high opinion of ourselves are its immediate fruits.

It is the clearest dictate of wisdom to adopt those means and enlist those motives, that shall suppress the evil, awaken and strengthen in the bosom the good propensities of which we are susceptible; always remembering, that whilst we are instructing the child we are forming the man, who in a short time is to take his station on the stage of human action, where the part he sustains will either be useful and honorable to himself and the community, or the reverse, according to the influences to which he has been exposed.

Where any improper motives are adopted in scholastic government, it is an evidence of a radical defect in some of the relations in which the child stands; and a perseverance in them, so far from producing the result desired, will only increase its virulence, and perhaps effectually confirm it; since it is well known, the more a child is accustomed to harshness, restraint, and extreme severity, the more insensible he becomes to the ordinary means of restraint; he who has commenced the use of opium must gradually increase the dose, until insanity or death terminate his career.

What then are the principles which it is so extremely desirable to implant in the minds of children? Are they not the formation of *good habits, obedience, truth, order, mutual good-will, self-government.* A few of the most comprehensive rules of *moral discipline*, incorporated into the daily routine of duty, systematically attended to, explained, enforced, and held up by the teacher as a real object of pursuit, of daily and hourly practice, would soon effect a most important change, which would manifest itself in the conduct of the pupils, and relieve the teacher from an oppressive burthen, which at times is almost insupportable.

ADDRESS

ON

THE IMPORTANCE OF INTRODUCING A UNIFORM SYSTEM OF COMMON SCHOOL EDUCATION, AND ADAPTING IT TO THE GENIUS OF OUR REPUBLICAN INSTITUTIONS.

BY E. VANCE, ESQ.

It has been said by an eminent author, that much of the happiness of human life is acknowledged to depend upon the rights of education and religion. Upon that of education depends in a measure the progress of religion and good morals. "The first and best security of civil liberty consists in impressing the infant mind with such habits of thought and action, as may correspond with and promote the appointment of public law." Some of the republican States of antiquity, and perhaps more particularly that of Sparta, acknowledged the importance of a system of popular education, by the early provisions which were made to initiate the rising youth of the State in the "manners, the maxims, the exercises, the toils; in a word, in all the mental and bodily acquirements and habits which corresponded with the genius of the State." The first and leading object of popular education was the general welfare. History will demonstrate, that in all ages of the world in which mankind were known to have made progress in civilization and in the science of political liberty, that popular instruction in letters and in the arts was by no means neglected. Upon the other hand, where we notice a retrogradation of civil and political liberty—of religion or the moral rectitude of man, we may also behold the lamentable influence of ignorance, superstition and barbarism. As the basis of human happiness, therefore, no subject can be regarded as more important to the well-being and prosperity of mankind. A system of general education should be the first, the primary object of all well regulated nations.

Knowledge, like the sun in yonder firmament, should spread its effulgence as well around the humble cottage of poverty, as the palace of the rich and powerful—all should be warmed into mental life by its genial rays, and none should consent to stop short of a complete system of education, which seeks as its object the mental and moral improvement of the whole people.

My principal object on the present occasion, will be to point out a few of the prominent advantages which would be derived from a system of common school instruction, so modeled as to draw to it the sanction and succor of the States, as well as of the National Government. I propose only to give a succinct view of the subject, confining myself to the importance of the measure in a public or political point of view; leaving it with others more familiar with the subject than myself, to improve the picture by adding such lights and shades as may be necessary to complete the portrait of human happiness. Perhaps it is due to myself to say here, that in consequence of other engagements, I could not appropriate the necessary time which would enable me to investigate my subject, with that degree of research and precision which the importance of the occasion demands. I will not shrink from my duty, however, though conscious as I am of the embarrassment under which I labor; but will proceed with a view to make myself useful, at least to some extent, rather than to feed the fancy with the beauties of rhetoric, or excite the passions by the fascinating charms of oratory. Should my labors serve to stimulate to active exertion, advocates in the cause more competent than myself, then shall I feel that I am amply rewarded for the humble part which I shall take in this discussion.

We believe there has been no subject within the range of national policy, which has hitherto been so much neglected as that of popular education. I speak of the subject in a national point of view. Some of the States, it is true, have already made provisions of a highly liberal character, as will be hereafter shown, for the support of public schools; but as a measure of national policy it has been too long neglected. Every other question which seemed to connect itself with our national prosperity or the renown of the republic, has received the fullest share of attention. The inventive genius of our citizens has been exhausted upon every other species of enterprise which promised, in the remotest degree, to add to the wealth, prosperity or happiness of our people—but the important subject which should ever be regarded as the foundation or corner-stone of all our hopes, our prosperity or national greatness, has been left exclusively to individual and State enterprise for support and succor. If nothing should be promised from these sources, the cause is abandoned as being of too little moment to claim the attention or support of the nation. Should an error of this kind be longer permitted to exist? The response will be, No.

The talent of our citizens is, to some extent, the property of the nation; and for the improvement of that talent the public have a right to draw upon the patronage of the Government. The youth of genius should be sought out from the abode of poverty, and conducted through the laborious paths of study until his mind should be stored with knowledge, that he may be the better capable of serving his country in some station of usefulness, or of maintaining his standing among the more fortunate portion of his fellow men. We boast of our freedom, but of what value is freedom to the indigent and poverty-stricken offspring of the aged or departed soldier of the revolution, who spent his all in his country's cause, and under the command of stern necessity has thrown his offspring upon the world without the means of moral or mental culture? I repeat the question, what is the value of freedom to these youths, who stand by and behold its blessings lavished upon the more fortunate, but are themselves incapable of tasting its sweets? To such is our country indebted, more than the means of their education and the amelioration of their condition. These are the sons and the grand-sons of the brave and heroic soldiers, who fought the battles of their country that posterity might be blessed. Are these interesting but unfortunate youths of our land to be left to wander at the public gates, soliciting the crumbs which may fall from the table of the more opulent? Are they to be left to trudge through the world like beasts of burthen, because they possess not the means to win them admission into our institutions of learning? The humanity of the government answers, Never. The genius of our free institutions forbids it.

Our commerce has received the most liberal aid from the General Government. Our navigable rivers have been every where improved—our national improvements have received the most liberal share of public attention and support. Such has been our onward movement in this branch of enterprise, as, in the language of a highly talented and eloquent member of Congress, to disturb the "ancient silence of the primeval woods with the panting speed of the flying car"—by "cutting paths for its commerce through the deep foundation of the everlasting hills, or toiling up the mountain's summit with the rich presents which the far west sends greeting to the steep Atlantic stream." Our fortifications have been built up; and our navy floats triumphant upon every sea. Manufacturing industry has been protected—every policy guarded; and our arms are the dread and terror of the world. Such has been the unparalleled march of our national prosperity, that we seem to be conscious of no other want save an overflowing "*money market*," or a multiplication of the facilities and objects of private speculation. An inordinate desire for the accumulation of riches seems to have absorbed every other consideration, and we too soon forget that the accumulated wealth of centuries was

doomed to moulder amidst the ruins of the republics of antiquity. We are too much disposed to neglect the sacred duty which we owe to our fathers, to posterity, and to ourselves, in sustaining unscathed our free institutions. It is not the wealth but the intelligence of our people, which will secure national happiness and the continued prosperity of the country.

We should seek to spread intelligence at every door. Education, like our noble rivers which rush from the bosom of the mountains, hurrying on with still swelling magnitude to the ocean, adding fertility, beauty and grandeur to every surrounding landscape, should in its onward course, embrace every grade of society; and fertilize, enlighten, and adorn the minds and the hearts of all our people. The importance of a system of popular education which will reach alike every portion of the people—inspiring all our youth with the same spirit of emulation, the same feeling of patriotism, the same love of letters and of knowledge, must be admitted by every citizen and philanthropist. The good morals—the religion of a people, draw their chief support from the rich sources of intellectual treasure. The refinements and elegancies of life are but the chosen fruits of that beautiful garden wherein the seeds of literature are carefully cultured. The safety of the republic depends upon the universal knowledge and patriotism of the people. Intelligence generally diffused, like the majestic mountain which throws its summit aloft amidst the clouds, standing calm in security from the danger of the warring elements around, will be hailed as an impregnable rampart against the ravages of civil feuds or the thunders of foreign invasion. It has been the primary care of every people whose career has been marked with celebrity. It is by a general diffusion of knowledge that we may expect to sustain the cause of political freedom, and particularly under our happy form of government does it become necessary in order to the security and perpetuity of liberty, whether civil, political or religious, to maintain a system of policy which has for its aim the general intellectual and moral improvement of its people. Our constitution guarantees to the high and to the low, to the rich and to the poor, and to the unlearned as well as to the man of letters, the same equality of freedom, and the same voice in the administration of the government. In other words, our government is emphatically a government of the people. The pathway to distinction lies open alike to every citizen. The same share of duty in sustaining the government, devolves alike upon each individual member of the republic. The right of suffrage is universal; at least it is extended to all who are regarded as lawful citizens of the country. All therefore have a voice in the election of public officers—and every citizen has the same undisputed right to share in the honors which the occupancy of office may be thought to confer. The only disqualification which

our people acknowledge, is the want of capability or merit. The laws are but the echo of the people's voice—and the great edifice of political freedom must be alone sustained from decay and ruin through the virtue, wisdom and patriotism of the whole people. Recognizing then as our social condition does, the great principles of equal rights—the universal right to knowledge, and the elevation, and pleasures and powers which it gives, is not subject to be doubted or disputed. How shall we maintain this equality of rights from the grasp of despotism or the ravages of time? How shall the glory of our free institutions be perpetuated to coming generations? The answer is, by a general, appropriate, lasting, and uniform system of popular education, which shall be so modeled as to extend its influence alike to every grade and condition of the people composing the nation. By such an influence and such only, can our boasted equality of rights be sustained. A general and well regulated system of common schools can afford the only sure and effectual remedy against geographical divisions and jealousy—it will be the safest barrier to the ravages of internal feuds; the best defence against the evils of lawless and misguided ambition; the only sure protection from the furious and bloody disasters of the outraged and maddened mob, and the most effectual shield against the accumulated thunders of civil commotion and internal strife. A diffusion of knowledge will invite universal obedience to the laws—it will promote industry, and a happy interchange of commerce; and in the place of licentiousness and faction, the fundamental means of the lasting and secure establishment of civil liberty will be deeply rooted in the hearts of our people. Under its influence fanaticism must yield to the religion of the true God, and dissimulation to the revealed obligations of Christianity.

We repeat that the plan should be a national one, or, in other words, general throughout the several States. Such a plan of common schools will serve as a principal agency in nationalizing the citizens of the Union, and would infuse a feeling of enlightened patriotism which would add stability to all our institutions, and secure general harmony throughout the several States. The plan should also be an appropriate one. A system of popular education should be studiously adapted to the peculiar structure of the government, and should conform to the republican simplicity of our free institutions. I do not wish to be understood as saying that a particular system or creed of politics should be taught in our public schools—no such thing. Such a plan of education, so far from remedying existing evils, would be most likely to swell the catalogue of mischiefs which we should be the most desirous to avoid—but we should endeavor to introduce into our schools those important branches of education which are best calculated to infuse the sentiment of patriotism, and which would lead to a familiar

knowledge of the leading principles upon which our government is founded, and by which it must be sustained. The youthful mind should also be impressed with the many dangers which are to be avoided in order to ensure its lasting durability. Every student should be made acquainted with the fatal causes which so much contributed to the downfall of other republics, so that he might be the better prepared to guard his own from the dangerous effects of similar errors. His watchword should ever be the GENERAL WELFARE. Lest I should be misunderstood, I will here remark, that we should introduce into our schools the general principles of religion—they form a part of our early education. With these principles our mental improvement and our progress in the arts and sciences are intimately associated; infidelity should never be permitted to enter our schools; yet no one will contend that particular creeds or tenets should ever form a part of common school education. Just so then in reference to the science of government —a love of country should be deeply fostered in the youthful citizen whilst his ardor is strong, and his heart susceptible of proper and lasting impressions. The nature and genius of his government should be opened to his view, and he should be deeply impressed with the importance of its stability, that he may be the better prepared to investigate the nature of the public duties which may afterwards devolve upon him, whilst endeavoring to contribute to its maintenance. It is not every citizen who may have trodden the labyrinths of science, and rendered himself familiar with the learning of ancient Egypt or of Greece, that is prepared to be a Christian, or is competent to discharge faithfully and in a spirit of patriotism the various duties which as a citizen or member of the republic, his God and his country impose upon him. Not so. The scholar, too, may imbibe the doctrines of infidelity; and may prove himself as selfish and sectional in feeling, and particularly so in reference to the general interest or public policy of his government, as he who possesses not the lights to comprehend the institutions of man or the noble systems of the Almighty;—to guard our rights and to secure our happiness. It requires more than a familiarity with the rudiments of science to make a Christian, or a patriot. We hold the people of this Union to be one and the same great national family, the members of which are mutually dependent upon each other for the political freedom which all so much desire to enjoy. The importance, therefore, of a system of public instruction, which partakes as far as practicable of a national and uniform character, is at once obvious. Every plan of popular education which may have a tendency to foster in the youthful mind such obligations and duties only as are sectional or local in their bearing, should be avoided as dangerous to the well-being of the whole. The citizen thus educated is but illy prepared to act well his part in the noble scheme of republican freedom—he may too

soon become the victim of his own illiberality, and the scourge of his own posterity.

We contend, therefore, that our national policy requires that a system of common school education should be promoted, which would be thus calculated to impress upon the minds of the rising generation, a proper sense of the importance of so directing their public labors as to secure the end contemplated by the authors and framers of our constitution—the harmonious co-operation of the several States, and the eternal union of the whole. It is to be hoped that we shall not again have foreign armies to contend with—no foreign yoke of bondage to cast from the lacerated necks of our people—nothing of this kind to stimulate and keep alive that patriotic fervor which secures as well our peace and prosperity at home, as our independence and renown abroad. How shall we stimulate then, the young bosom with the holy fire of patriotism and a sacred love for his country? We answer, by making these sentiments a part of his education in his youth, and when he is old he will not depart from them. He should be taught implicit obedience to the laws, and a feeling of jealousy should never exist or be tolerated between the several geographical divisions of our yet prosperous and happy country. The diversified interests of the several parts may sometimes bring the States into conflict with each other, and for a season the gathering storm may carry upon its furious wing the forebodings of evil; but it is the enlightened patriotism of our citizens, like the sun in his meridian splendor, which will dispel the threatening storms, and a familiar acquaintance with our mutual rights and obligations will always enable us to restore calmness and quietude to the political horizon. The East, the West, the North and the South, may each foster prejudices peculiar to the habits and pursuits of the respective citizens of these geographical divisions, but a scheme of popular education, so adapted to our policy as to enlarge the views of the citizen upon these subjects, and to open the understanding to the nature and extent of the reciprocal obligations which each subdivision should wisely observe towards the remaining parts, cannot fail to render harmless these prejudices, and of uniting us as a people. Should our union ever be dissolved, such dissolution must be brought about by the dangerous and unworthy conflict of sectional interest, or by the still more baneful influence of blinded and unbridled fanaticism. An unworthy feeling of selfishness must seize the general mass, paralyzing the more noble sentiments of patriotism, and sacrificing the dearest rights of freemen to the unholy ambition of ignorant or infuriated partizans; or to the still more dreaded machinations of the designing knave. In what manner fell the republics of antiquity, and with these republics, the arts and sciences which had rendered them no less prosperous and powerful at home than conspicuous and renowned in the eyes

of the world? It was by lighting the flame of party jealousy, and feeding the fires of selfish ambition in the bosom of despotism, which reduced these republics from a highly cultivated state of civilization and political liberty, to that of barbarism, ignorance, slavery and blood. They have left but the history of their renown, and but the faded traces of their science, their literature, and their arts, as a solemn memento of their ancient splendor and glory. Alas! when shall we profit by the lessons of history, and prepare ourselves against approaching danger. Let the recollection of these mighty revolutions of man, be fastened upon the memory of every school-boy in the nation—let his youthful aspirations be guided by a proper sense of patriotism and love of country, which can alone enable him to enjoy the noble inheritance bequeathed by his revolutionary sires—CIVIL AND RELIGIOUS LIBERTY.

Again: By what means may we expect to nationalize the countless number of youths introduced into our midst, from the surrounding nations of the earth? By what policy shall we prepare them for an abandonment of the prejudices of their fathers, and to conform to the spirit and genius of our free institutions, and give them the knowledge necessary to an active participancy in the complicated duties of the citizen of a free and independent republic? The tide of immigration is constantly swelling the number of foreigners amongst us. As exiles from the land of oppression, they have selected this government as their future home. Our hills, our valleys and our mountains, are already alive with this new population—the language of the foreigner is constantly greeting our ears. The customs, manners and habits of every nation may be seen around us mingling with the busy scenes of individual enterprise. The prejudices of the nations whence they came, cannot be suddenly thrown aside or exchanged for the republican simplicity of manners and habits peculiar to our native sons. Much preparation will be necessary, in order to conform them to the government of their adoption—how shall this preparation be made? How shall an unprejudiced love of our country and our laws be instilled into the bosom of the youthful foreigner, who has thus sought a home amongst strangers of a different language from his own, in a land so widely separated from the bones of his ancestors? We answer, by an appropriate system of popular instruction. It is this which will lead on imperceptibly the youthful stranger to a well founded love and veneration for his adopted land—it is this which will impress upon his hitherto disconsolate heart, a true sense of the obligations which he owes to a government that has thus received him as a fugitive from tyranny; which has thus torn him from the embraces of poverty and oppression, and placed him upon the same eminence with the more favored portion of mankind. Thus will his patriotism be strength-

ened, and his affections for our institutions be deeply rooted in his youthful bosom. He will be made to feel that *this* is the home of freedom, and an asylum for the oppressed. The country of his adoption opens a wide field for his future operations; and in return, his frugality, industry and enterprise, will not only repay the indulgences thus bestowed at the expense of the government in our common schools, but will also contribute in no small proportion to the wealth, prosperity and renown of the nation. We should not be discouraged, therefore, at the mighty swarms of foreigners who are annually approaching our shores in search of a peaceful and quiet home. The vast uncultivated regions of our country, and the benignity of our laws invite them hither. They build up and populate our infant cities; they level the mighty forest, and spread the harvest of plenty amidst the wilderness. They dig our canals, construct our rail-roads, and engage with the spirit of the times in all our projects of enterprise. They have a well founded claim to the boon which our common schools may offer to their rising posterity. Let us therefore bid them a hearty welcome, and share with them the glorious blessing which our free institutions have guaranteed; and when time shall have denied to the present generation the further participancy in the enjoyments of our enlightened policy, let it take its departure with the consciousness still fastened upon the soul, that those who are left to attain to the inheritance of civil and religious liberty, have been duly prepared to follow in the footsteps of their fathers, in cherishing and preserving the great charter of freedom and equal rights, not only to their own glory, but to the glory of all who may follow them.

In maturing a plan of popular education, and adapting it to the genius and policy of the government, perhaps no time could be selected more favorable to the success of the enterprise than the present. The hitherto constant and rapid ingress of population from abroad, and the frequent immigration of our own citizens from one State or portion of the country to another, thus intermingling the habits and customs of all, have, perhaps, to the present time, prevented the formation of those settled habits, sometimes peculiar to particular subdivisions, and which might be dreaded as a barrier to the introduction and progress of a general system of education, from whose influence we might hope to realize the advantage of a uniformity of habits, customs and laws throughout the respective States; and consequently a more general and lasting attachment to the UNION. At a future period, when the States shall have grown into a train of settled and inflexible customs peculiar to their respective locations and different systems of policy, it may be found too late to commence successfully the work; or to interest each State alike in the undertaking. The interest too, which is felt at the present time by the whole people,

in the cause of general education, makes the present period a favorable one at which to engage in the enterprise. In the language of a critical writer, I will add, that "the spirit of the age, like a mighty current, bears us all onward. None but plain, practical, efficient men are able to ride its heaving billows. The nineteenth century is indeed an era of action"—and we should now press onward in a cause so interesting to all, and important to our future prosperity and happiness. There is equally as much, if not more danger to be apprehended from a monopoly of learning as from a monopoly of the country. The policy of our laws has wisely guarded against the destructive evils of the latter, and the history of other ages is rapidly opening the eyes of our citizens to the dangers of the former. "The immense masses of learning that were formerly hoarded up by a few fortunate individuals have been of late years freely distributed. The aristocracy of knowledge is passing into the republican simplicity of general diffusion. The agrarian law of intellect has made very learned men out of fashion; while he is regarded as the benefactor of his race who most successfully disseminates the greatest amount of useful knowledge."

In the introduction of a system of education, which should be so modeled as to meet the approbation of the several States, I am aware that there are many difficulties to be overcome. The States as well as the General Government will have an important part to act; and if any thing be accomplished in this particular, it must be done by the concurrent co-operation of all. Should each State engage, however, with a spirit of determined perseverance in doing its part towards the accomplishment of the work, the General Government would not long hesitate in offering the assistance necessary to the final success of the undertaking. A proper spirit necessary to the success of the enterprise is abroad. Other nations of the world are already looking to the all important subject of popular education. Prussia, within the last twenty years, has established a system of general education which is well calculated to afford the opportunity for much improvement upon the plans, hitherto adopted by some of the States of this Union. From the able and luminous report of Prof. Stowe, made to the last Legislature of Ohio, we gather the encouraging fact, that the Catholic King of Bavaria, "moved by the example of his relation, the Prussian Monarch," is now imparting to his people the benefits of a system of common schools, which, perhaps, is unequalled by the more civilized nations. "The Autocrat Nicholas of Russia," says Prof. Stowe, "has been induced to commence a similar system throughout his vast dominions; and from the report of the Russian minister, it appears that already from Poland to Siberia, and from the White Sea to the regions beyond the Caucasus, including the provinces so recently wrested from Persia, there are

the beginnings of a complete system of common school instruction for the whole people, to be carried into full execution as fast as it is possible to provide the requisite number of qualified teachers." England, Scotland, and other portions of Europe are not lost to the incalculable importance of providing at the public expense, for the support of schools, for the instruction of the indigent and destitute portion of the youths of these countries. Why should not our own government, therefore, take encouragement from these examples, and press onward in the common course, until the system shall have been so far perfected as to give the fullest assurance of the happy results, which need only be looked for under a general and well regulated plan of public schools. Such will be its determination, the work is already progressing.

Many of the States have already made encouraging progress towards the final completion of a plan for the moral and intellectual culture of the rising generation. Others have but recently turned their attention to the subject of public schools; but such is the growing popularity of the cause, that we may entertain the most cheering hope, that ere long, there will be no State in the Union which will continue to remain so blinded to its own best interests, and the interests of posterity, as not to make the most suitable provisions for the permanent support of popular schools. Many of the Eastern States have, for a series of years, sustained their common schools entirely or chiefly at the public expense. And in the language of a distinguished writer on the subject, we have already seen "the magic influence" of these schools, "in the habits of industry, sobriety and order, which prevail in the community; in the cheerful obedience so generally yielded to the laws, and in the acts of charity and benevolence which are every day multiplied around us." "Rarely," says the same author, "have we seen a native of Massachusetts, paying the forfeit of his life to the violated laws of the State. Still more rarely have we found of the unhappy number of capital sufferers, one whose early years have been passed in the seminaries of our villages." Such is the flattering picture given us of the influence of public instruction upon the communities in which free schools have been fostered. And it may be said of our own State, where the system has been but a few years in progress, and by no means at its maturity, that its advantages are already being felt in every neighborhood and village throughout the State. "The schoolmaster is abroad in the land," and ignorance with its concomitant evils is rapidly receding from the cheering influence of our liberal policy. Wherever we direct our footsteps—whether to our beautiful and growing villages, across our productive valleys, or amidst the towering, and as yet, but partially broken forests of Ohio—the eye is greeted and the heart made glad by the plain, yet neat and tasty district school house. Thousands of our youth have been wrested from the cold

embraces of ignorance and indolence, by the spreading influence of our free schools; and have hastened to give the ample promise of an industrious and useful, if not a brilliant career. Had not the doors of our common schools been thrown open to these youths, many of them must have grown up in ignorance and been left to drag out an existence, not only disgraceful and burthensome to themselves, but a lasting reproach upon the escutcheon of their native or adopted State. Crime and degradation must have marked their pathway—perhaps the forfeit of liberty, or of life, their merited reward. How different now is the prospect? The highest honors of their country hang within their reach; the noblest efforts of their nature thus invited into action, and the most worthy emulation inspired in their bosoms. The Governor of New York, in speaking of the influence of common schools, a few years since, remarked in one of his messages, "that of the ten thousand children educated in the metropolis of that State, not one had ever been convicted of an infamous crime." And, from an interesting address, recently delivered before the Teachers' Association of Bowdoin College, I extract the following, that "of the two hundred and six members of the Connecticut Legislature, at one period, more than one hundred and eighty were indebted for their education entirely or chiefly to their common schools." The cause is gradually spreading, and the time is not far distant when its salutary influence will be so widely extended, and so universally acknowledged, that the force of public opinion, succored by the strong arm of the nation, will so identify these institutions of learning with the national policy of the government, as to secure the greatest blessing of which mankind can boast—the union of these States, the perpetuity of our free and liberal institutions, the identity of habits, customs and laws throughout the several States, and the mutual reciprocity of interest and feeling upon the part of the various geographical divisions of our country, which the world cannot sever.

How shall the work be commenced? This is an enquiry which involves much perplexity. If the work was once fairly commenced, there are none who would doubt a sufficient degree of energy and ability on the part of the American people to push successfully the enterprise. We proceed, then, to the main proposition which we had intended to discuss, to wit: The importance of establishing a National Institution, for the exclusive education of such young men, coming from the various portions of the republic, as may design making themselves teachers and conductors of common schools or public institutions of learning. The time which I have already detained you, admonishes me that I should pass briefly over this part of my subject. Indeed it does not appear to me, that many arguments will be required in convincing so intelligent an audience, of the importance of an institution of the

kind here proposed. Our country does not so much stand in need of the adequate means for sustaining a system of common schools in the several States, as it does of efficient teachers to conduct them. The fact is known to many of us, that a large portion of our common school fund is uselessly spent under our existing plan of common schools. Such has been the great demand for our learned and talented men, in the other departments of our civil polity; such have been the inducements otherwise held out to the enterprising portion of our countrymen; and I may add, that such has been the low grade so usually fixed by public opinion upon the profession of common school teachers, that it has hitherto been impossible in general, to engage such men in the business of teaching our schools, as are every way capable of maintaining the dignity of the station thus assigned them. This, perhaps, is the greatest evil under which the country now labors, whilst endeavoring to promote the cause of education. Such is the loose and irregular system, too, under which our schools are too often conducted, that they afford but little encouragement in the promotion of the great end for which they were intended. These embarrassments should be overcome. The indigent but talented youths of our country, should be invited from their idle and destitute haunts, to enroll themselves as members of an institution which will not only confer upon them honors, but will also, by imparting to them a profession, prepare them for the most useful and honorable employment. The profession of the teacher would thus become elevated, and would assume a stand with the other learned professions. The system of teaching would be reduced to one general and certain standard, and would be governed by the same laws and principles throughout the whole of our country. Teachers would not only become more abundant, but they would also be relied upon as possessing the high moral and intellectual attainments which the spirit of the age demands.

A national school for the education of professional teachers, would, as we believe, exert a more beneficial influence on the government, than could be derived from any other source whatever. The benefits which would result from giving uniformity to the plan of common school instruction, throughout the several States and Territories of the Union, could scarcely be calculated. Such an influence would speedily and imperceptibly lead to the formation of a national character, and would conduce, more to the desirable object of combining the habits, customs and manners of the various portions of our people, than would perhaps, on a cursory view of the subject, be acknowledged. An established national character gives distinction, stability, strength and renown to a nation, and to promote such character, should be a paramount desire with all.

Such an institution would inspire a sentiment of emulation on

the part of the several States, in reference to the subject of popular education; and would bring to its aid the united efforts of the whole people—thus it would seem, that much might be gained by the introduction of a national school, which offers to extend the same facilities—holds out the same inducements, and, in short, dispenses the same general blessing to every part and portion of the Union.

Should it be regarded as essential to remodel the existing system of education, and to adapt it more readily to the genius and structure of our republican government, building its foundation upon the rock of patriotism, and supporting the superstructure by the united patronage of the several States, could we now, unite upon a plan better suited to the objects here contemplated?

These several considerations I will not stop to discuss in detail, neither will I swell the list, by adding others perhaps equally important. It will be necessary here, only to recur in a succinct manner to the subject, that the attention of the citizen may be drawn to it, and its importance duly considered. Such a plan of common school education promises to accomplish more for the nation than can be attained by her prowess, or the power of her arms.

A plan for a National *University* has been repeatedly recommended by some of the first statesmen in our country; and I recollect having had the high gratification of listening to an able address, by Dr. Caldwell, upon that subject, before one of the societies of the Miami University in the year 1832. He discoursed with much ability on the important and beneficial influence which a national institution would exert on the American citizen. His address has been doubtless read with interest by the advocates of popular schools in the western portion of our country at least; and I may safely venture the assertion that the cogent arguments of Doctor Caldwell, in favor of a national institution for the instruction of the higher branches of learning, may be applied equally, nay, with even greater force, to the subject of a national school for the education of professional teachers, to conduct upon a uniform basis our common schools. The influence and advantages of a national university must be necessarily circumscribed within limited channels. Its advantages could not be extended alike to the sons of the poor and the wealthy. Only a part of the many could expect to participate in the blessings which such an institution might offer; and in this particular, it might be found to fall short of the means of a general diffusion of knowledge amongst the great mass of our citizens. From a system of common schools, permanently founded and scientifically regulated, we have still much more to hope for. Like the showers of a bountiful Providence, the influence of our popular schools must be felt alike by every grade and condition of our population. The ennobling

influence of knowledge must pervade the whole mass of intellect; and the institutions of our country acquire additional security in the universal intelligence, virtue and patriotism of the American people.

[Here Mr. Vance went on to speak at some length upon the subject of the difficulties suggested by some, in founding and sustaining Normal schools, by State enterprise exclusively; and more particularly in relation to the subject, in so far as it related to the present inability of our own State to do so;—this part of his address having been extemporaneous, and no copy of it since forwarded, we are unable to give it here.]

He then proceeded as follows—

We live in an age of improvement. An eloquent writer has said, that "the tendency of human affairs proclaim a glorious revolution coming on. All signs indicate the bursting forth of a brighter day; a day to be made signal by the breaking down of old and corrupt systems—the falling of fetters—the dethronement of despotism, and the emancipation of man's imprisoned powers." Let the energies of this nation be identified with this onward movement. We should not expect always to shelter ourselves from internal danger under the influence of our commerce, our national improvements, or our unparalleled success in the accumulation of national or individual wealth. The day will come when a greater share of circumspection will be necessary to sustain us as a free and independent people. History teaches us that civil discords increase and grow more dangerous and alarming as the population multiplies, and the inducements to industry are weakened by the discouraging inadequacy of its rewards. In such a state of population, intelligence and learning will ever maintain a fearful predominance over ignorance. The wealth of nations thus constituted, will surely and rapidly glide into particular channels; and civil dissensions and bloody strife but too surely follow. I need not instance the fate of the ancient republics. The bright luminary that signalized for centuries the progress of civil liberty in the old world, has long since sunk into darkness—we hope not forever. Intelligence in its onward flight may yet illumine these ancient hills, and the republics of antiquity may yet be restored to celebrate the epoch of their former glory.

In conclusion, we will offer a few observations in reference to the practicability of founding and sustaining a national school for the education of Teachers.

The Military Academy at West Point was established under the patronage of the General Government, at a time when the resources of the nation and the existence of a large public debt, left but little hope of succor, save by a direct resort to a burthensome system of taxation upon the people. At that time, however, the importance of this institution was foreseen and felt, perhaps more

sensibly felt, than the necessity of its continuance at the present day. The nation under all its embarrassments, and through all its difficulties, experiments and trials, sustains, and still continues to sustain it, as an institution promising strength and defence to the country. Recently our public debt has been paid. Our national resources have been augmented; and we still have the cheering promise of the continuance of our national prosperity to a degree which will be unequalled by any other government in the world. Our public lands which are alike the property of every citizen, bid fair to throw into the treasury a surplus, which will justify the most liberal appropriations to the objects of national strength and happiness. The period has therefore arrived, which will justify a resort to the measure contemplated. Far better is it that millions should be spent upon an object which promises the spread of intelligence—the union of these States, and the improvement of the morals of mankind, than that hundreds should be appropriated to the quelling of factions in our midst. The poverty of the government can no longer be urged against the speedy action of the nation upon a measure of policy, which interests so deeply every portion of the people. We should hurry onward in the noble enterprise, "which seeks as its highest aim to spread the bloom and beauty of paradise over earth's darkness and desolation."

I do not deem it in place here, to point out the method by which the proposed plan may be consummated; this should be the work, not of one, but of many. My principal object has been to call your attention to the subject, so that if approved and found worthy of consideration and support, that measures might at a convenient season be taken to call a convention of the nation, or in some other appropriate way to lay the foundation of a system of popular education, which promises an abandonment of "the sword, the spear, and all the insignia of war;" and to substitute in their stead, "the brighter picture on which are sketched the conquest of truth and the progress of man's redemption."

ADDRESS

ON

THE ADVANTAGES OF A DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE IN COLLEGES.

BY B. P. AYDELOTT, D. D.

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THERE is not, we believe, in any of our Colleges, nor in those of the mother country, a department of English Language and Literature. One we have known projected, but it was never efficiently prosecuted, and has since, we believe, come to naught.

We are aware of the existence of Professorships of Rhetoric, and Belles Lettres; but these are either too narrow, and do not cover the whole ground, or they are made, in actual operation, so comprehensive, by the addition of Logic, or History, or Moral, Intellectual, or Political Philosophy, or all of these, as to reduce the subject of English Language and Literature to comparative insignificance.

But before proceeding further, it is proper to explain clearly and fully what we mean by a department of English Language and Literature. Let it then, we say, be as extensive as the most liberal but just interpretation of the terms will admit. But to be particular,—let it embrace the origin and structure of our language, its progress, its means and modes of growth, its peculiarities, the signification of its words and their various shades of difference, its correct and graceful utterance in reading and speaking, and its various kinds of style with the several advantages and beauties of each as exhibited in the sacred desk, in the Senate, and at the bar, in conversation and epistolary writing, in the different kinds of history, in controversy, and philosophic discussion, in the grave and light essay, and in poetry in all its varieties. It should comprehend, in a word, the *history*, *grammar*, and *criticism* of the language.

Such a department might therefore properly be termed the Professorship of ENGLISH PHILOLOGY.

Let the student, while faithfully pursuing the different subjects embraced in this course, be required to write much and variously, till he can turn with ease from the light and epistolary to the grave and argumentative, and exhibit a like freedom in rhetorical and narrative composition.

Having now explained what we think ought to constitute the department of English Language and Literature, we propose in this discourse to show some of the ADVANTAGES WHICH WE BELIEVE WOULD RESULT FROM ITS ESTABLISHMENT AND FAITHFUL PROSECUTION IN OUR COLLEGES GENERALLY.

I. Would it not greatly tend to *improve and fix our language?*

The student in this department would, of course, make himself master not only of the grammar of our tongue, but of general or philosophical grammar. He would go also to the classic pages of Milton, Dryden, Taylor, Barrow, Addison, Pope, and, above all, to our noble version of the Bible, and there drink deeply into the fountains of pure English style. The sources of our tongue, its genius, its changes, its peculiar excellencies and defects, its vast capabilities would thus be spread before him.

Such study, deep and persevering, combined with diligent practice in the different species of composition, must give him a mastery of the subject, which no other training could confer. And with these high advantages, would not taste, and gratitude, and a laudable ambition constrain him to labor to remove the defects, and to cultivate all the excellencies of the language?

When, then, our educated men have generally passed through such a course as this, we may reasonably expect to behold our mother tongue attain to that improvement and stability which the venerable patriarchs of our literature desired to see, but died without the sight. It is not a few men of learning and taste, here and there, that can perfect and fix a nation's language. There must be the combined efforts of multitudes of various talents and pursuits, all contributing their offerings to this common treasury.

But is it not a fact that our brightest students are too often deplorably ignorant here? They will consume the midnight oil over the pages of Lucretius and Livy, of Homer and Demosthenes; and concentrate every power of thought upon the demonstrations of Mathematics; and search with avidity into every department of the physical sciences; whilst attention to their own language is nearly confined to the drudgery of the first form, and only renewed in those few moments of leisure, and with that superficial haste which the other subjects of College class will now permit.

It ought not, therefore, to surprise us to find so many works of

modern science admirable for their profundity of research, and strength of argument, but clothed in a style not only devoid of all elegance, but deformed with gross inaccuracies. Great is the love of learning which urges the reader on through the perplexing grammatical blunders, and heavy uncouth periods of such authors. Doubtless many are driven back in disgust; they prefer ignorance to knowledge at such a price.

And are not the poverty and deformity of much of our modern literature owing to a superficial acquaintance with our language? How often do we see, in the prose and poetry of this day, really great vigor and comprehension of mind, and lofty genius, trammelled and besoiled by their own scanty and mean habiliments. Familiarity with the classics of their mother tongue would have taught these writers to avoid their faults, and imitate their excellencies, and press forward with a purer ardor toward perfection. But with too little of the good of former authorship, they exhibit more than all of its defects. Such men of letters do much to corrupt and change the language; but they contribute little to improve and fix it.

And does not the wide diffusion of our language tend to corrupt it? It bids fair to be the universal tongue. "It is," says a recent traveller, "the predominant language among all those whose society travellers fall into from the Rhine to Norway." Indeed it is spoken quite extensively in every civilized nation, and has been planted among nearly every barbarous people. The commercial and christian enterprise of England and the United States has carried their speech to the very ends of the earth. It has thus encompassed the globe, and is rapidly diffusing itself in all directions.

But as our language recedes from its great centres—England and the United States—its danger of foreign admixture increases; and the continual tendency of these corruptions is to flow back and taint the fountains themselves.

Now in what other way can we counteract this evil and protect ourselves, than by keeping the springs pure, and continually sending forth streams of unadulterated English through every channel of communication? If this be not done, instead of subduing all nations to our tongue, it will itself be overwhelmed and lost amid the floods which are setting in upon us from every quarter.*

* A devoted missionary now laboring in Hindostan, begins the biography of his wife recently deceased, with an expression of his fears lest his English should have become so much affected by his long residence among a people of another speech, as to be unpleasant to his readers. But if it be so with one thoroughly trained in our literary institutions, and sent abroad with all the high attainments and fixed habits of a professional man, how must it be with his children, claiming this as their country and our language as their own, and yet born in a foreign land, and from their earliest years in the daily habit of conversing in another tongue?

Many extraneous terms and phrases—along indeed with much valuable information—

The tendency of the immense immigration from all parts of the world into our country, is too obvious to need remark. It has excited the anxious attention of the patriot, as imperilling our free institutions; and of the christian, as dangerous to the pure principles of the gospel and the morals of our people; but have we been duly careful to prevent its corrupting influence upon our language? Ought we not to discourage every attempt, however apparently benevolent, to keep up the use of foreign languages in our country? And ought we not to do all we can to make the crowds of emigrants who are flocking to our shores thoroughly AMERICAN, not only in *heart*, but in *tongue?* Indeed the former never can be accomplished without the latter. They will ever remain foreigners among us, and exert an influence more or less adverse upon our institutions, if we do not so prize our language, as not only to guard it from every admixture, but to be zealous for its acquisition by all who come among us.

We may draw an argument also from Greece and Rome. These nations loved their language. In their schools it was the object of their fondest and most persevering attention. Many of the very amusements of the Greeks tended to enlarge their knowledge of their tongue, and purify their literary taste. The assembled nation were the critics of their finest writers. It was at the Olympic games that Herodotus recited his history, and received the enthusiastic admiration of his countrymen.*

And Cicero in writing to his son, then a student at Athens, while he enjoins upon him to prosecute vigorously his philosophical pursuits under the renowned Cratippus, and to make the best use of all the advantages which that celebrated seat of learning afforded him, urges upon him, with peculiar earnestness, to "join *Latin* with his Greek." The prince of Roman orators did not undervalue the language, the literature, or the philosophy of Greece; far from this, he ardently admired and diligently studied them, and ascribed to them much of his success as a speaker and an author; but he loved his own language more: and would have his son also, in whatever else he might excel, become a master in this. "*Your improvement in Latin,*" says he, "*is what I chiefly desire.*"†

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must reach us in the correspondence and other writings of these our countrymen abroad. The tendency of this is, sometimes to enrich, but generally to corrupt our language.

* On this occasion, Olorus, with his son Thucydides, then a youth of fifteen years old, was present. The boy listened to the history of Herodotus with deep attention, till unable any longer to suppress his feelings, he burst into tears. The historian noticing his emotion exclaimed to the father—"ὀργὰ ἡ φυσις του ὑιου σου προς τα μαθηματα" —the heart of thy son is inflamed with the love of learning! How truly the Father of History judged none need be told. But it should not be forgotten that the Greeks were not satisfied with applause; they bestowed, by a popular decree, ten talents upon Herodotus.

† Cicero De Officiis, Lib. 1. Cap. 1.

It is not wonderful, therefore, that these people so refined and perfected their speech, and have left us such noble monuments in history, poetry, and eloquence. And if we would have our own language excel that of Rome in vigor and varied beauty, and emulate the Greek in fullness, flexibility, and expressiveness, we must prize it more, and we must faithfully study its excellencies and defects, that we may labor to remove the one and perfect the other.

When we have in our halls of education, as they had in theirs,* multitudes of eminent and cherished professors of our own language and literature; and when parents, with enlarged and liberal views of all that is excellent in education, can yet say, with Cicero, that their chief solicitude is for the improvement of their sons in their own tongue; may we not expect to see our language rapidly advancing to a maturity in those powers and graces which merit while they ensure stability to it?

Further, the tendency of the department which we are now advocating, would be to

II. *Encourage the more general, thorough, and practical study of the Greek and Roman classics.*

There is, from a variety of causes, in the minds of many persons, a prejudice against classical learning, and consequently an indisposition to encourage its pursuit. With only one class of these objectors are we now particularly concerned. It is those who suppose that proficiency in Latin and Greek must be at the expense of English; that to be masters of those languages, we must necessarily be ignorant of our own. Hence they argue, that as scholarship in the vernacular is essential to the business of life, so the less the dead languages are meddled with the better.

But precisely the opposite to this, is the truth. And it is only because such persons are so slenderly versed in their own tongue, that they have fallen into this mistake. A very little research into the history, structure and criticism of the English, will make one feel his need of Latin and Greek. He will find difficulties besetting his path, and clouds resting upon it, which nothing but the faithful study of the ancient classics can clear away.

It is a trite remark, that things are best known by comparison.

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* The study of Philology was introduced into Rome from Greece, hence the term "*semigraeci*" was applied to the first professors. The pursuit soon found abundant encouragement.

Whoever would see a very curious account of these "*clari* professores," as Suetonius calls the *grammatici*, or teachers of Philology, may consult the latter part of his Lives of the Emperors. It seems that their instructions were not attended merely by the youth, but by the most distinguished men in the state, with whom also they were on the most intimate terms, and in whose palaces they frequently taught." "M. Antonius Grippo—docuit primum in Divi Julii domo.—Scholam ejus claros quoque viros frequentasse aiunt; in his M. Ciceronem, etiam quum prætura fungeretur.—Quare ab Augusto quoque nepotibus ejus preceptor electus, (Verrius Flaccus) transiit in *Palatium cum tota schola.*" See also Cicero pro Archia.

And this holds true in nothing more than in the case of languages. Hence it may be safely affirmed, that he has yet much to learn of his own language, who has never compared it with another. A flood of light is shed over the English, when viewed side by side with the Greek or Latin. We mention these in particular, because, with the exception of the Anglo-Saxon, our tongue is most indebted to them.

Again, much of the beauty of our standard poetry is lost upon the mere English reader; and the finest turns of our most distinguished orators not unfrequently derive nearly their whole force and elegance from their classical allusion. Neither Milton nor Burke can be justly appreciated without an acquaintance with the literature of Greece and Rome; and the more familiar we are with the latter, with the higher relish will we hang over the pages of the great English poet and orator.

It is not merely incident and illustration we derive from the store house of classical learning, but many of our most forcible phrases and delicate forms of expression, and very much of our beautiful imagery, are borrowed from the same rich treasury.* The energy and exquisite elegance of these will be best seen and felt by one who has traced them from their source, and viewed them in those varied lights in which they will be presented to such a reader.

So obviously true are the foregoing remarks, that we have never conversed with an individual who had attempted to penetrate to the depths of English learning, that was not induced to take up the Greek and Latin; or who did not, at least, lament his inability to undertake the study of them. Such persons quickly discover, and never fail to acknowledge, the immense advantages which a classical education must give to its possessor. In this way, then, a closer attention to the English language and literature, cannot fail to promote the more general and thorough study of those of Greece and Rome.

But this is not all—such attention to our own tongue will make the study of the ancient classics more *practical*, also. The instructer will lead onward the pupil in Latin and Greek, not so much for their sake, as their subserviency to the English. He will keep this idea continually before the mind of the learner. Hence he will carefully trace the analogies between these languages

* Let those who would see how largely our best English poets are indebted to the ancients, examine Wharton's edition of Pope. They will there see on every page, line after line, traced back to the Iliad, Odyssey, Æneid, Pharsalia, &c.

But has any of our poets ever appropriated Horace's beautiful description of the echo?

"Cujus recinet jocosa
Nomen imago, (vocis,)
The sportive image of a voice."
Carm. Lib. 1 c. 12.

and his own, mark their differences, shew wherein we have been indebted to them, and how this obligation might be advantageously increased. In a word, the classical teacher will strive to improve those many opportunities which his course of instruction gives him, to advance the pupil in the knowledge of the origin, structure, and peculiar excellencies of his own tongue, and the means of benefitting it. And hence, just in proportion as the latter attainment is an object of desire with the preceptor and pupil, will they be induced to a more *practical* study of the Greek and Latin Classics.

III. A department of English Philology, faithfully carried out, would do much to *wipe off reproach from our Colleges.*

It is often regretted that there is not a more deep and general interest on the subject of a college education; though there is cheering evidence that this interest is increasing. We say *cheering*, for to any one who seriously reflects upon the political institutions of our country, it must be abundantly manifest, that such education more extensively diffused is absolutely essential, not merely to their prosperity, but to their very stability.

It becomes, then, a question of the deepest moment to the patriotic and the good, whence this indifference? and how may it be removed?

Doubtless there are many causes of this want of general interest, but only to one will our inquiry be, at present, directed. It is because the public so frequently see those who have not had the advantages of a liberal education—mere English scholars—do so much better than many graduates, that they become careless of a college course. They begin to ask what is the use of so many years spent in the pursuit of that, which, after all, may leave its possessor in the rear of those who have it not?

But do not these comparatively unfavorable instances of college training, clearly show the cause of the popular indifference to such training? Had the college student, in every case, paid as much attention to what the mass of the people could appreciate, and what most nearly concerns the business and success of life—we mean *English education*—how much brighter might his prospects have been than those of the mere English scholar! We do not find fault with the ardor of the collegian in his pursuit of classical literature, nor with his industry in the exact sciences; on the contrary, we care not how much he increases in these, provided he never lose sight of his indispensable need of a thorough acquaintance with his own tongue. We have known such graduates rejected when candidates for the situation of a common school instructer. Whatever their attainments may have been in the Classics, Mathematics, and Philosophy, it was manifest that they were very deficient in the ordinary branches of education. To such students might be appropriately addressed the language of inspired reproof,

—"These ought ye to have done, and not to leave the other undone."

We cannot but believe, therefore, that a thorough attention to our language and literature would do much towards wiping off that reproach upon our colleges, which now rests on the minds of so many.

And would not the department for which we are pleading, do much to

IV. *Improve Common Schools?*

What our common schools must ultimately be, depends, of course, upon the people. They have been called into being by the people, sustained, at every step, by the people, and will either advance or recede as they are overlooked by the people, or enjoy their countenance.

But while we ascribe the greatest importance to popular influence, and would throw the chief responsibility of these institutions upon the people, still we believe that there is one class of the community whose favor is specially valuable to them. It is the liberally educated. It is to these the people naturally look up for direction and encouragement. They are justly expected to be the most deeply interested and active guardians of schools. Hence, they can do most here towards the formation of the popular judgment. It is in their power to kindle up a warmer zeal among the people, or, by their indifference, strike a chilling apathy through the public heart.

Such being the value of the influence of the liberally educated upon the condition of common schools, it becomes an important question, whether they are as deeply interested and active as they ought to be in this matter. While we would not depreciate the exertions of any one class of the community in this great work, and are fully persuaded that there are in every neighborhood among the firmest friends of common schools, those who have proceeded from our colleges; still it must be confessed that the liberally educated are, by no means, doing all which they might well do in behalf of popular instruction. They must feel a deeper interest, and put forth more vigorous efforts, before our common schools can grow and prosper to the extent which our free institutions most imperatively demand.

But why do not the liberally educated manifest a deeper concern in this matter? Why are they not found more numerously at the public examinations of our schools? Why do they not visit them more frequently during the year to observe their state, watch over their progress, and encourage the deserving? And why are not their voices, and their pens, and their general influence in society, more largely employed in this cause? One great reason, we believe, is their comparative indifference to the subjects taught in these institutions. "It is *only* an *English* Examina-

tion!" they are apt to say, when pressed to attend at the close of a school session.

And how is this most inadequate and injurious estimate of English learning to be banished from the minds of the liberally educated? And how are they to be made to feel a deeper reverence for their language, and a higher sense of the importance of instruction in it? Whatever accomplishes these, must also excite in them a warmer solicitude in behalf of common schools, and therefore do much to improve these most important institutions.

But would not the establishing of a Department of English Language and Literature in our Colleges, greatly elevate this species of scholarship? Graduates would then go forth with the lively conviction, that the chief object of all their attainments in other languages, is to give them a perfect mastery over their own. Hence, common schools, which must ever be exclusively English, and the great fountains of popular education, would acquire an importance in the eyes of the liberally educated, which they have never yet possessed. And therefore, we doubt not but that collegiate departments of English Philology would do much to improve common schools.

But again. Such departments would tend to

V. *Advance the cause of Knowledge, generally.*

Men die, but knowledge is immortal. Generation after generation arise, and toil, and go down to the dust; while the cause of knowledge is ever in motion, sometimes going backward, though generally advancing. The men of one age observe, collect facts, treasure up their deductions, and hand these down to the next; and thus the precious deposit is borne along the tide of time, while its successive proprietors sink beneath the stream. The knowledge which we now have, is the growth of nearly sixty centuries. And precious, indeed, must it appear in our eyes, if we consider the immense price at which it has been purchased—the toil, the daring, the sacrifices, the incalculable consumption of human life.

But has there not been much waste in this great work? Might not knowledge have grown much faster, and at far less expenditure of labor and suffering? No one, who has reflected at all upon this subject, but will answer these questions in the affirmative.

Now, one great cause of the tardy increase of knowledge, has, unquestionably, been the inability of individuals to communicate their attainments to others. The experience of the artizan, and the man of commercial enterprise, the manufacturer, the instructer, and multitudes in other walks of life, is continually enlarging their store of facts, and teaching them new rules and better methods;—very much of which knowledge perishes with them. The truth is, that hitherto the men best qualified by their labor, and their enterprise, to accumulate knowledge, have too generally been the

least qualified to publish it to the world. How much valuable information is thus lost with every practical man?

But why should it be so? Might not even the most active and industrious in the community, possess such readiness in the use of language, as would enable them, with ease and interest, to communicate to the public the results of their observation and reflection? We believe that they might; and that whatever is calculated to make the public feel the worth of our language and literature, would tend just so far to bring about this valuable result. But the general establishing of a department of English Philology in our colleges, could not fail to give to the study of their own language an importance in the eyes of the people which it has not heretofore possessed. English scholarship would thus be far more extensively diffused, and the cause of knowledge generally receive a new impulse.

VI. Such a department would also do much to *improve the learned professions.*

The learning of the professions, and more particularly that of physicians, is contained in systematic works, treatises, and periodical publications. Knowledge, slowly gleaned by individual observation and experience, is communicated sometimes in treatises, but most commonly in monthly or quarterly magazines; and what has passed this ordeal is gradually gathered into systematic books. Hence, their periodical information is always considerably in advance of their systematic learning. And the professional man who neglects to read the periodicals of his profession, must soon grow rusty, and fall behind the age.

Were all the periodicals of a profession to be stopped, its science must advance very slowly, just as if our knowledge of the earth were to enlarge only with the spread of population and regular settlement. Periodical writers are the travellers and navigators of learning, pushing forward in the bold spirit of enterprise, and returning with the fruits of their research in the *terra incognita* of science.

It is to be lamented, however, that in every age many of these valuable discoveries never see the light, they remain locked up in the bosom of the observer, and go down to darkness with him. The daily engagements of the profession cannot account for all this loss. Many of the most voluminous and valuable authors, as for example, Jeremy Taylor, Andrew Fuller, John Mason Good, and Lord Bacon, were all eminently laborious men in their several callings.

But is not the source of the evil here? Professional men, too generally, have hitherto in the course of their scholastic education, paid comparatively little attention to their own language and literature; and even what little they have thus gained, has, to a great extent, slipped from them during the ardor of subsequent profes-

sional studies and pursuits. Hence, as they increased in valuable experience and scientific attainments, their ability to communicate these to others has diminished, till at last, the labor of composition becomes so great, from the want of practice, that they are deterred from the attempt. In this way, doubtless, much that is of priceless worth, and has been laboriously gained, is daily lost to the learned professions. Each of these might have been far in advance of their present position, had all, or a larger part of their ranks possessed but a moderate ability to communicate their acquirements with ease and interest.* When it is too late, at least in their estimation, to remedy this difficulty, they either become careless about it, or waste their time in fruitless regrets. Many, however, we are persuaded, might by suitable efforts, make up for early neglect.†

But how manifest is it that this evil must remain so long as English learning is thought so little of, and so superficially cultivated in our educational institutions? And what would more effectually tend to remove this false sentiment, and by doing so, contribute more to improve the learned professions, than the establishing of a department for the cultivation of English language and literature in all our colleges?

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* It is well known, that in many Universities, a large proportion of the medical graduates do not write their own inaugural dissertations. They are compelled, sometimes from indolence, generally from sheer inability, to purchase them from some needy but more capable fellow student, or member of the profession. The celebrated Dr. John Brown, author of the Brunonian system of medicine, is reported to have been largely engaged in this literary labor.

It is equally a notorious fact, that sermons are bought and sold for the pulpit in the established Church of England. Manuscripts are offered for purchase through the public papers, with the recommendation of having *never been preached!* To so great an extent is this trade carried on, that *fac similes* of manuscripts, can alone supply the demand. I have seen a goodly octavo of *bought* discourses, written by Dr. Johnson, the lexicographer, for the use of Dr. John Taylor, Prebendary of Westminster; and after his decease, published in his name by his executor,—but *so* published as to let the reader discover who was the real author.

This evil is not, however, confined to the Anglican establishment. Dugald Stewart attempts a vindication of his friend and preceptor, Dr. Reid, for resorting to the same practice on the other side of the Tweed.

† In some instances, such persons are doubtless prevented from making the attempt to improve themselves from not knowing how to begin, and what course to pursue. To these we would say—procure the grammar, exercises and key, of Murray. Begin with the second; carefully read the first rule to which it refers in the grammar, then write the examples given in the exercises as nearly according to the rule as you can; and when you have finished the lesson, correct it by the key, carefully noticing your errors, and the reasons for the change which the key requires you to make.

By a faithful perseverance in this method, for an hour or two, each day, you can get through the volumes in about three months.

Afterwards take up Blair's Lectures on Belles-Lettres, or Campbell's Philosophy of Rhetoric, or Kames's Elements of Criticism; or, if possible, all of these works. Read them thoroughly; they also will require about the same time to be devoted to them.

The above course of study, if faithfully pursued, combined with frequent practice in writing upon different subjects, can scarcely fail to render composition quite easy to you, and give you a correct, good English style.

Again, would not such a department powerfully tend to

VII. *Prevent many controversies, and bring to a more speedy and satisfactory issue those which are inevitable?*

We say *inevitable*, because so long as there is evil in man, that which is true and good will be assailed, and what is false and wrong will be maintained. But moral agents, that is, beings who act in accordance with principles, must be just what their principles are. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. vii. 18). Hence truth, here, must ever be to us worth just as much as our character and happiness are worth. The value of truth is manifest; *he who does not feel it, is half lost already.* Hence controversy on moral and religious subjects is inevitable. The truth must be defended. To be indifferent in this cause is to be a traitor against the God of truth, and an enemy to the best interests of men. But

"*All* truth is precious, though not all divine."

Truth in matters of human learning and science must be always of great value, and should be carefully sought after, and conscientiously maintained. But this will certainly produce more or less controversy, partly from the perverseness of man, and partly from the limited nature of our faculties. This however should not discourage us. Truth rarely suffers by discussion. The fire only separates the dross, and the precious metal comes forth bright and pure, and the more valued too for the trouble it has cost us. Learning and science have slowly fought their way up to their present eminence. We are not, therefore, of the number of those who deprecate all controversy. Truth first, and then peace, is the maxim of every really honest man,—all who love the light.

Still it requires but a slight glance at the progress of human knowledge, to discover that a vast deal of the controversy which has attended it, is worse than needless. It has, to say the least, uselessly occupied the minds of men, and retarded the advance of truth. It is not proper, here, neither do we purpose to examine into the various causes which have occasioned, or prolonged these unnecessary controversies. With only one of them are we concerned just now,—it is the incorrect and indefinite use of language. A vast deal of controversy has certainly arisen from this source, and few have not been needlessly spun out from the same cause. Men have written volumes, and spent years, and whole communities have been agitated by disputes about mere words. They verily believed that their difference was real, when in truth it was only *apparent*, and that because seen through the mists of incorrect and ill chosen terms. A competent knowledge of language, and a definite use of it, might have prevented a world of such logomachy.

We maintain, therefore, that the general establishing of that

collegiate department which we are now advocating, would, by promoting throughout the community a more thorough acquaintance with our language, and skill in using it, do much towards preventing controversy, and bringing to a more speedy and satisfactory issue that which is unavoidable.

Again, we are confident that

VIII. It would *save many valuable lives.*

We have heard it remarked of one of the most voluminous and popular authors of this country, that when in College, he was in the habit of filling with original composition one quire of paper weekly, as a voluntary exercise. He has now passed far beyond the usual bounds of life, and yet it would seem that his capacity is quite as vigorous as ever. Doubtless this prolonged existence, and power of authorship are to be ascribed, in no small degree, to that facility of composition, which early application gave to him.

It is a fact that many professional men, and especially ministers, fall a sacrifice to the labor of writing. And where life is not destroyed, the health is often so much impaired, that the poor invalid drags out his days a burthen to himself, and of little use to the community.

The Rev. Dr. C—— was my fellow student, and well do I remember his early kindness. I was his junior, and room mate, and never asked I his good offices in vain. They were always given with an ability, and a cheerfulness too, which were sure to bring me back to him in time of need. We parted, he in the vigor and bloom of early manhood, to enter upon a theological course, I to engage in medical studies. A few years after found us both in the field of professional exertion, though widely separated. Hearing of his being on a visit in the city—New York, then the place of my residence,—I called upon him, and alas! what a change! The healthful glow was gone from his cheek, and his uncommon muscular energy had given place to a general relaxation of fibre. "My constitution," said he, "has received a stab from which it can never recover!" Upon closer inquiry, I discovered that the toil of writing for the pulpit, had worn him out. He dragged through a few years more of infirmity, and sunk into the grave just in the meridian of life. Now had composition not been a toil to my friend, he might at this moment, have been in the midst of his days and usefulness. Would that this case were a singular one! It may stand for thousands. And except the loss of the soul, or the loss of character, I know not a more melancholy sight in this world of disappointment and sorrow, than the spectacle of a young professional man, full of promise and bright hopes, thus cut off. What a wreck of time, and money, and learning, and talents, and usefulness! Besides the agony of bereaved friends—many, perhaps, entirely dependent upon the victim of toil—it is too costly a sacrifice to the public.

But such deplorable cases will be continually occurring, and in frightfully increasing numbers, unless the written use of our language, which is now so generally a most exhausting labor, is rendered comparatively an easy and a pleasant exercise. And nothing, we are persuaded, would do more to bring about this desirable result, than the establishing in all our colleges, of that department for which we are now pleading.

Further, such a department could not but

IX. *Push forward the triumphs of literature and moral science.*

The importance of language is not always duly estimated. It is usually considered merely as a medium of communicating ideas. Hence the contempt which illiterate persons sometimes cast upon the study of other languages than their own, as though the acquisition were of no other use than to enable its possessor to call the same things by different names,—the mere learning of words.

But in truth, language is more than a medium of communicating thought, it is an *instrument of thought.* Whoever would see this subject very acutely investigated and fully unfolded may look into Campbell's Philosophy of Rhetoric, Hume's Treatise of Human Nature, and the first volume of Dugald Stewart's Philosophy of the Human Mind. The latter distinguished author has shown also by a long and interesting extract from a work of Leibnitz, that the use of words as an instrument of thought, did not escape this early and very profound writer.

But if language is not only a medium of communication, but to a great extent the instrument of thinking, how much the advance of literature and moral science must depend upon the perfection of language. What would avail the highest mechanical genius, or the rarest talent in the fine arts, if compelled to work with scanty and clumsy tools? So a meagre dialect really cripples thought. But he who possesses a copious, flexible, and expressive language, will have vastly the advantage over others less favored in this respect, though of equal intellectual powers. A Scythian could not have written the Iliad, nor an Esquimaux the Paradise Lost, and yet these barbarous hordes may have had many a Homer and a Milton.

Who that has hung with exquisite gratification over the pages of the Natural History of Enthusiasm, and the subsequent works from the same pen, has not often asked himself—what constitutes the power of this admirable author? It is his rare mastery of language. This is the wizard's wand which enables him to call up "spirits from the vasty deep," and bring down visitants from on high, and body forth forms most fleeting and evanescent. We are often conscious in reading him, of having had the same thoughts, but they were so shadowy and subtil that we could not grasp them; and we despaired of ever getting a more distinct view of them,

till we saw them on his pages, delineated with a strength and vividness of coloring, which instructed, while they astonished and delighted us.

Words being then an instrument of thought, as well as the medium of communication, it becomes an inquiry doubly important,—has our language been perfected? We have no hesitation in answering this question in the negative. That it is not perfect, every one, and especially every diligent student, has an evidence in the fact, that many ideas, and relations and combinations of ideas, and shades of difference between them, arise and pass through his mind, which he can very imperfectly express, and often cannot express at all.

And, further, a language is not perfect unless it has a term for every object which exists about us. But modern science and research have so extended the boundaries of knowledge, that there is a vast space totally unoccupied by the English tongue. Learned men have here brought in the Latin and Greek to their aid. To take these languages from them, would now be to rob the world of their learning. Very many of these foreign terms, we suppose, will be gradually naturalized; and, instead of many others, words of English origin will, in time, come into use. When this is the case, and when we have a richer nomenclature of Intellectual Philosophy, how wide a field will be open before the votary of literature and moral science! The poet will have a broader and loftier range from which to draw his imagery; and new views and illustrations will crowd, from every side, upon the man of moral science. And hence we may hope—not to see, in intellect, a greater Butler or a greater Milton—but philosophers and poets so favored in point of language, as to be capable of heights and depths which the world has never yet contemplated.*

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* The ancient poet had comparatively a narrow range. The visible heavens and the surface of the earth, or rather but a part of these was open to him,—all else was wild and dim imagining.

But in these days, the Natural Sciences have spread before the eye of genius new fields rich in every variety of illustration and of beauty; and modern Astronomy has thrown open other worlds, and an expanse in which the loftiest imagination will ever find free scope.

May we not, therefore, well doubt the correctness of the opinion that poetry belongs to the first ages, that we may never hope to see successful rivals of Homer and Virgil? Milton, indeed, modestly thought himself too late in the world; but though in genius he may not have been superior to his great predecessors, yet has not Paradise Lost placed him in a more exalted niche? They are ever striving to elevate their themes; he to rise to the dignity of his. They evidently toil to burst through their narrow enclosures; he labors to improve his vast advantages: and has not the result been a greater work than the Iliad, or the Æneid? Doubtless the English Bard was unspeakably indebted to Revelation, but he owed much also to a better language, and the general advance of knowledge.

And certainly the progress of the world in experience, and information of every kind, is eminently favorable to the growth of Moral and Political science. Who would think of comparing Locke and Edwards with the sages of Greece? or Paley with Epictetus?

But such improvements in language can never be the work of a few. Small communities may form a dialect, or the technics of some science or pursuit; but these are barbarisms to the multitude. It must be common use which makes a language. If then we would greatly improve the English tongue, we must promote the general study of it. And whatever does this—as the establishment of Professorships of English Philology in all our Colleges certainly will—cannot but push forward the triumphs of Literature and Moral Science, which must ever depend so largely upon the perfection of language.

Once more, will not such departments do much to

X. *Advance the cause of genuine Christianity?*

It is significantly asked by an inspired writer, "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" But what if the preacher knows little of the language in which he is to preach, and his hearers still less? Will the first be as capable of edifying, and the last of being edified, as both might become with better instruction?

If there is any one subject which especially belongs to the *inner* man, it is religion. The new views which it opens to the soul, and the new and deep emotions which it stirs up within, demand a language peculiarly copious and expressive. And after all, there are unutterable things in religion, things which no tongue has yet enabled the full heart to breathe out.

But there have been some, as Leighton and Howe, who by their rare skill in language, could trace, far in, the workings of the soul, and lay open its secret treasures; and thus have they rendered their writings a rich storehouse to all of every age who could enter into them and partake of their fulness. Men of greater minds, and more heavenly piety we may never see; but surely it is not unreasonable to expect that a better language would give us better authors. As men of God it might be presumptuous to claim the precedence of them, but as *divines* ought not many *now* to be greater? As our language improves in fulness and precision, ought not our religious authorship to advance in every excellence?

But there is another view of this subject which ought not to be overlooked.

It is often complained, and that justly too, that ministers preach *above* the people; but is it not equally a lawful subject of reproof that the people are too frequently *below* their ministers? If ministers should study to *express* themselves as plainly as possi-

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Political Economy is altogether a modern science; the ancients had scarcely the elements of it. Adam Smith could not be translated into classical Latin or Greek. There are *no terms in these languages with which to clothe many of the ideas of the modern philosopher.*

ble, the people should also study to *understand* as well as possible. These are correlative duties, and if either be neglected, the cause of religion must suffer.

It is undoubtedly true that an intelligent people, other circumstances being equal, are most likely to profit under the preaching of the gospel. But as very many of the people have hitherto been but indifferently instructed in their tongue, and as on this account they might receive comparatively little benefit from a thoroughly educated ministry, so a merciful Providence has raised up for them an humbler order of preachers—not indeed *illiterate* though *unlearned* men. But while we rejoice in this gracious dispensation, and bless God for his condescension to the infirmities of our fellow men, ought we not to remove the occasion for it, so far as wise effort on our part can accomplish this? Ought we not to seek the elevation of the preacher and the people, that both may be better prepared to discharge with profit their mutual duties? Whatever does this, will certainly tend to advance the triumphs of the Gospel. "The preacher" will not in vain "seek to find out acceptable words—even the words of the wise," if the people are prepared to understand them.*

We may not expect indeed by any instruction to acquire that wonderful expressiveness of language which so often surprises and delights the pious reader of the sacred volume in the original, and which seems even to have lifted up the style of our translators above the ordinary style of their age. But is it not our duty to strive, under heaven's blessing, by the ordinary means of study and diligence, to come as near as we can to the perfect work of those who were favored with extraordinary influence? Religious writers who keep this high and holy end in view, will not labor in vain; and a people duly instructed will not fail to profit by such endeavors.

We believe, then, that collegiate departments of English Phi-

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* How much religious instruction, and consequently, the success of Christianity depend upon the perfection of language, will be best seen if we turn our attention from our own tongue, to the defects of which our very familiarity has blinded us, and consider the case of the heathens who in every respect fall vastly short of evangelized nations.

To learn the language of a heathen people is, by no means, the only, or the most arduous of the Missionary's toils. His great difficulty is to express to them in their meager tongue the new facts and truths which Christianity brings to view. To do this, requires much skilful and laborious effort, sometimes to accommodate the words of the heathen dialect to his subject, at others to form them into unusual combinations; and often he is compelled to introduce terms from his own or the ancient languages.

The tendency of these missionary efforts is, doubtless, much to improve and fix the tongue for which they are made;—just as the somewhat similar labors of our own Bible translators benefitted the English language. But as the latter has confessedly advanced since the days of King James, so, we believe that it is susceptible of still further improvement, and that every such improvement can, and will be made to subserve the cause of Christianity.

logy, by the powerful impulse which they will give to the universal study and improvement of our language, cannot but greatly benefit the cause of true christianity.

In conclusion, we would observe that the difficulty of filling the chair proposed, will be obvious to all who consider the various branches of learning in which the incumbent must be well versed to fit him for his duties.

His professorship will bear the same relation to the other departments in the Faculty of Arts, that the chair of the Theory and Practice does to the other chairs in a Medical College. Anatomy, both healthy and morbid, Physiology, Chemistry, and every other branch of knowledge which is necessary to constitute the well educated physician, are all subservient to the Theory and Practice of Medicine. He who would teach the latter with credit to himself and advantage to his pupils, must have mastered all the other branches, as the knowledge of these is more or less involved in every step of his course. Hence his must ever be the crowning chair of the Institution.

So also is it with the Professor of English Philology. It will be necessary for him not only to have faithfully gone through the usual course of College studies, but to have much further extended his acquaintance with the ancient classics, and to have studied with great care the chief authors in our own literature, both prose and poetical, from Geoffry Chaucer down to his own times, with the principal critical works upon them from Quintilian to the modern Quintilian, Dr. Campbell of Aberdeen.

Indeed there is no branch of learning which he may not render tributary to his instructions. Nothing would seem, at first sight, farther removed from the subject of Philology than Mathematics, and yet no intelligent reader of the works of that most accomplished writer, Dugald Stewart, can help but be struck with the fact that many of his most clear and admirable illustrations are drawn from the Mathematics. Had he not been quite familiar with the language of the latter, he would oftentimes have been at a loss for words to express himself in discussing the phenomena and laws of the mind. His extensive learning also in the whole field of moral science, his acquaintance with the principal authors in the natural sciences, and especially his familiarity with our own great poets—have all furnished this able author with a rich treasury not only of appropriate facts, but beautiful imagery, and most impressive illustrations. None but a very ripe scholar can fully appreciate the style of Dugald Stewart, and the instructer who would conduct others up to the same eminence must emulate his acquisitions. But it is the business of the Professor of English Philology to do this.

Let him, then, make every department of learning tributary to his chair. And, thus, while he is leading his pupils on to that

mastery of English, which alone can enable them most skilfully to communicate their knowledge to others, they cannot help but discover, in the ability of their instructer and in their own growing proficiency, what ought always to be one most important end of the study of the ancient classics, and indeed of every branch embraced in a College course.

Let it only be generally seen how indispensable are the different parts of a liberal education, and especially the Latin and Greek classics, to thorough attainments in English, and to the further improvement of our noble language; and all these studies would not only be more faithfully prosecuted, but they would be far more extensively sought after. Multitudes would then come up to our Colleges, who now suppose that the greater part of the education there acquired, is of little or no practical value.

ADDRESS

ON

THE STUDY OF THE MODERN LANGUAGES,

BY

J. F. MELINE.

Mr. President and Gentlemen of the College of Teachers:

THE subject upon which I am invited to address you, involves so many topics of interest and of importance, that I cannot here attempt more than to draw the attention of your enlightened body to some of the most prominent among them. Should I succeed in this, my object will be gained.

The rapid extension of our commerce and of our diplomatic relations, the increase of communication between this country and Europe, the high value of foreign literature, and the necessity we are under of seeking in it materials for the pursuit of several useful branches of scientific knowledge, are some of the inducements offered to your consideration for the cultivation of the modern languages.

Reason, enlightened by experience, has decided upon the study of language as an effectual means of disciplining the youthful mind. It gradually calls into active play a number of important faculties. It is an invigorating and healthful mental exercise, promoting habits of close attention and investigation. It requires exertion without overtasking the intellect, and produces a practical knowledge of the general principles of philology. The translation of a phrase from a foreign tongue is required of a child: it is the solution of a problem at once mathematical and intellectual. The searching for and retention of the words exercises his memory,—

the conception of the phrase, his powers of analogy;—he is, besides, forced into a critical analysis of the value of the expression he translates—and thus, grappling with the difficulties of two languages at the same time, he almost unconsciously developes the structure and signification of his own in a manner that no precept could possibly do. A facility of thinking too, and a certain quickness of the imagination, are excited by this study—for the activity of the mind is constantly aroused by the exertion of some one of its finest attributes. Thus far for the mere purposes of early education.

Once the grammatical principles of a foreign language acquired, the student is at the entrance of wide realms of learning. He has sown, let him reap. The riches of other tongues are within his reach. Let him not sit contentedly down with what his own language alone affords him. There are extensive foreign stores of varied erudition and sentiment which it would profit him not a little to contrast with what his vernacular possesses.

There is in the community a sort of negative declaration of the utility of these studies; judging from the space occupied by their announcement in school and college courses. I say, negative,—for although their announcement is an admission of their importance, more time is devoted to the perfect acquisition of some branch of—to say the least—doubtful benefit, than to a study which enables us to sympathise with the moral, political, and literary action of the European world.

How far any change in the present modes of teaching the modern languages is necessary and compatible with the courses already adopted, the proper method of imparting them, together with many other considerations bearing upon this subject; are matters that would, I respectfully submit, be best presented from a committee of professional teachers appointed for the purpose.

I proceed to offer a few observations on the situation of our literature.

"The literature of other countries," says Sismondi, "has frequently been adopted by a young nation with a sort of fanatical admiration. The genius of those countries having been so often placed before it as the perfect model of all greatness and of all beauty, every spontaneous movement has been repressed in order to make room for the most servile imitation, and every rational attempt to develope an original character has been sacrificed to the re-production of something conformable to the model that has always been before its eyes." These remarks are pointedly applicable to the literature of the United States. It is not necessary here to indicate the model that has always been before our eyes—to dwell on the imitation, or to say how far originality has been sacrificed to the end that something acceptable to the acknowledged prototype might be produced,

It was most natural that, to a certain degree, we should fashion our style of composition, and adopt many ideas in arts and in literature, after the models in vogue in the country whence came our language. But it was not essential—it is not expedient that we should sit exclusively at the feet of English literature, and, watching her changing countenance, smile when she smiles, weep when she weeps, and applaud or condemn all the world besides, as her caprice or interest dictates. And have we not done so? And is it not true that, as a necessary consequence, we have become morbidly sensitive to all her opinions of us? It was said of Washington Irving that "he gasped for British popularity;" and it may with justice be said of too many of his countrymen. It has happened, and more than once, that a really meritorious American work has not succeeded in dragging its slow length through a consumptive first edition, until the sunshine of a London Quarterly imparted it sufficient vigor to reach the end of that, and to rush through five more. Books have fallen still-born from our press, and lay buried in the dust of the publisher's garret until an English *legatur* revealed their merits to our astonished vision. Every one knows the extent of trash that, in the guise of notes of British tourists in the United States, has been devoured amongst us; while the very best work on the country, "Letters on North America, by Michel Chevalier," still remains untranslated. De Tocqueville, the Montesquieu of the age, has given us the ablest and most philosophic disquisition on our political organization we have: and yet nearly three years elapsed between its appearance in France and its re-production in this country. Even then, we waited until it had been translated and published in England.

To such a length is this feeling forced that, in the eyes of some, there is neither excellence nor even mediocrity in any work from abroad not exclusively English. There is a bigotry in literature as well as in religion, and it behooves us to avoid that blind, serf-like obedience to the exclusive canons of any given school that would shut out from us the light of excellence—come it whence it may. These persons insist that what is English is more congenial to us, and in introducing anything European into our literature, would, perhaps, feel what they take to be a patriotic scruple in thus admitting the stranger into the heart of our intellectual domain. Apart from the perfect confidence we should entertain of the native strength of our character, it should be remembered that in literature, as in philosophy, there is no native land but truth—and the question should not be, are such and such systems or sentiments Italian, or German, or French? But, are they good? Are they true? Our literary liberality should resemble our political, and excellence from every quarter of the globe be welcomed and nationalized. I am happy to be enabled to cite, in support of these sentiments, the valuable opinion of Dr. Channing. "We earnestly

recommend to our educated men," he says, "a more extensive acquaintance with the intellectual labors of continental Europe. Our reading is too much confined to English books, and especially to the more recent publications of Great Britain. In this we err. We ought to know the different modes of viewing and discussing great subjects in different nations. We should be able to compare the writings of the highest minds in a great variety of circumstances. Nothing can favor more our own intellectual independence and activity. Let English literature be ever so fruitful and profound, we shall still impoverish ourselves by making it our sole nutriment: If our scholars would improve our literature, they should cultivate an intimacy not only with that of England, but of continental Europe."

But it is not for the sake alone of avoiding exclusiveness that we should not confine ourselves to English literature, but because, in many leading departments of knowledge, the productions of the continental authors are of greater intrinsic value. In philosophy, to take a single example, there is more strength and originality in the writers of France and Germany, than in those of England. The places of Hobbes, and Bacon, and Cudworth, are better filled by Victor Cousin, Bonald and Schlegel.

Of the modern languages, the French is the most generally studied and the most widely diffused. It is the received idiom of diplomacy, the medium of much of the commerce of Europe, the language of its courts and its elevated classes, and the conventional tongue of the traveller. Such are its advantages as a spoken language. In estimating its value by the amount of intellectual wealth it has brought to the common stock of human knowledge, it may be seriously questioned whether the claims of France yield to those of any nation. Her arms, her arts, her literature, have at different periods swayed the sceptre of the universe, and we need not go far to find the traces of her domination.

The connection France has had with England, her neighbor, and, in some respects, too powerful rival, has made us long familiar with the reputation of her brightest literary ornaments. Indeed, many of their works exert a strong influence on our education throughout its whole course—although they come to us through the dull medium of translation. The child dwells with delight on the fascinating pages of St. Pierre; he catches his first glimpses of the glories of the old dynasties of which there rests but the name, through the instructive lectures of Rollin: and the pathetic unction, the calm dignity of Fenelon, lend their enchantment to the lessons of the mother, the precepts of the instructor, and the exhortations of the divine. Buffon and Cuvier open to us the riches of the animal kingdom; and Laplace, whose Mecanique Celeste is worthy a place by the side of Newton's Principia, reveals to our gaze the beauties of the celestial world. In the ad-

mirable Anacharsis of Barthelemy, we see and hear again the illustrious dead of ancient Greece. Malte Brun and Balbi teach us the world as it is; the philosopher and the moralist discover rich mines of thought in Montaigne, La Bruyere, Pascal, and La Rochefoucault; the political economist has a treasure in Say; all nations have bowed to the genius of Montesquieu. In pulpit oratory they have given us the elevated elegance of Massillon, the dignified austerity of Bourdaloue, the sublime majesty of Bossuet. Lesage is a fund of humor,—while Blaise Pascal, with his astonishing combination of genius for the mathematical sciences and the noblest faculties of the imagination, has left us a masterpiece in his "Thoughts."

But my limits will not allow even an enumeration of what is most worthy of note in French literature. It was said, of old, "there is much unwritten wisdom." We may now say as truly, "there is more that is untranslated." In history alone, France has a number of classic works of rare merit, of which there are no English versions. Among them are Daru's History of Venice, De Barante's History of the Dukes of Burgundy, Anquetil's France, Ginguene's History of the Literature of Italy, Thier's History of the French Revolution,† Michaud's History of the Crusades, Sismondi's History of the French, Thierry's Conquest of England by the Normans,† and Sismondi's Italian Republics, of which last there is, I believe, an abridgement.

In every branch of chemistry, the scientific world recognises French talent as among the most highly endowed and most persevering. The successors of Lavoisier, Fourcroy, and Berthollet continue by their inestimable labors to maintain the high eminence they so justly won.

The productions of the French jurists have poured a flood of light on great legal questions, and, independently of Pothier, portions of whose works have been repeatedly translated and who is authority in our courts, we remark the opinions of nineteen of their writers on jurisprudence cited by Judge Story in one of his late valuable works.

The cultivator of the exact sciences finds his studies abridged and simplified by the treatises of Bourdon, Legendre, Biot and Lacroix. The labors of the French mathematicians, it is generally conceded, are unsurpassed either for the importance of their researches or the brilliancy of their results. Indeed, in such high value are they held in the institution* in which the mathematics are in this country the most successfully and thoroughly taught, that the mathematical recitations are in French.

To the physician, in particular, a sufficient knowledge of this language to read it with facility, is of the utmost importance. The

* The National Military Academy.
† Since the delivery of this address translations of these works have been announced.

high reputation of the Parisian schools of medicine, and of their professors, is no fictitious one. Every thing appertaining to the medical and surgical arts is there cultivated with a zeal and success unsurpassed only by the talent that adorns them. In Pathology, we have no works in the English language to compare with theirs —and in many other departments, their translated treatises are the leading text books of a majority of our schools. Richerand, Bichat, Lænnec, Louis, Dupuytren, Andral, Broussais, are but a few of their eminent professors of the healing art whose reputations are already co-extensive with civilization.

To philosophy, the brilliant Cousin has given an attraction unprecedented in the annals of metaphysics.

Chateaubriand, Lamartine, and Victor Hugo, are well known as the present ornaments of her polite literature,—while for solidity of acquirement, elevation of talent, and the high moral tendency given to both these endowments, I know no greater names belonging to the nineteenth century than Thierry, Villemain, and Guizot.

The German is the tongue of more than forty millions of people. It yields to no living language in energy and wealth. Its literature is most prolific, and to the theologian, the historian, and the classical student precious—I might say—indispensable. Germany is remarkable for her eminent scholars, critics and archaiologists. She started late, 'tis true, in the race for intellectual distinction, but has overtaken her competitors with gigantic strides.

I would appeal to her example as a strong argument for the cultivation of foreign literature. It is, in fact, through a simultaneous effort on the part of her scholars to reproduce in their own tongue, the master-pieces of other languages, that the German has acquired its wonderful richness and flexibility. On this account, it is essentially the language of translation. Hear the opinion of one who wields it with magic power—Goethe: "The English are quite right in applying themselves so diligently as they have recently done to the German language. It is not only that our language on its own account deserves this attention, but it is also impossible to deny, that he who now knows German well, may dispense with the knowledge of almost every other language. I do not here include the French, for that is the language of conversation, and is indispensable as a universal interpreter to every gentleman who moves beyond the four corners of his own home. It is a peculiarity of the German mind to give its due and natural value to what is foreign and to accommodate itself to the particular character of every kind of national poetry. This, taken along with the great power and flexibility of our tongue, renders German translations as perfect in the whole as they are accurate in the detail."

The poets of all countries are, for Germany, faithfully rendered, not only in thought and in style, but in their own peculiar measure and cadence. The great dramatic poet of Spain, and the four poets of Italy have been repeatedly reprinted and translated. Thanks to the labors of Schiller, Schlegel, Voss, and Wieland, Shakspeare is as much Shakspeare for Vienna and Berlin as he is for London. They have analyzed him with as great success as his own countrymen. Of Lord Byron they have several versions, and the ablest disquisition upon his character and writings by their own poet Gœthe. The productions of Scott, of Cooper, of Franklin, of Washington Irving, and of Story, are not only familiar to their men of letters, but, both in reprints and translations, are as widely circulated there as at home.

Germany has studied and appropriated the works of antiquity and of her cotemporaries, and still watches as narrowly and profits as much by the writings of all the rest of Europe as though she depended upon them for her intellectual nutriment. And yet what literature has more native soul and independence? So the monarch of rivers flows on, his wave swelled but not changed, his tide deepened by the streams received on his course.

Contrast the English labors with the German in the reciprocal cultivation of their literatures. When you have enumerated the translation of a few fugitive pieces by Scott, Coleridge and Taylor, the list is nearly complete of what they have taken from the extensive stores of her polite letters. With her scientific productions we are, I believe, more familiar, although we do not sufficiently apply to the language to avail ourselves of its treasures.

The study of Biblical criticism is enriched by the works of Scholz, Eichhorn, Schleiermacher, Voland, Jahn, and Molitor, who has created a new era, not only in Biblical literature, but in the philosophy of history. Her classical scholars have finished and extended the researches of the Italian commentators. The most remarkable amongst them is Wolff, who has with great success advocated the claims of classical antiquity as a separate branch of learning. He has infused new life into Homer, and Plato, and Tacitus, and moulded them into the plastic styles of his own rich vernacular. Niebuhr has discovered a new world in the history of Rome. Wincklemann has disinterred for us the glories of antiquity from the dust of ages. The student of Hebrew recognizes in Gesenius the living head of that language, while Von Hammer, after the profound French scholar Silvestre de Sacy, is unsurpassed in oriental philology.

Germany possesses a great number of original minds in every department of her literature. They are distinguished for patient investigation, acute criticism, and lucid expression. They are the

"——— deep and slow, exhausting thought,
And hiving wisdom with each studious year."

Their's is the devoted spirit of scientific research. In their works we find that finish, that thoroughness, so different from the fondness for dazzling novelty, and the thin erudition of our Family Library philosophy. 'Tis among them we remark so many striking examples of devotion to science in men, many of them now the luminaries of their Father land, who have spent years of their early life in utter obscurity—laboring, mining in the cells of gathered wisdom, unencouraged by the smiles of public favor or the flattery of a coterie, supported solely by a pure love of their study, and the hope that, some day, the result of their investigations might discharge the debt they deemed their country's. 'Tis there, in fine, we will feel in every page, that inspiration of all the kindlier feelings,—that redundancy of charity, that elevation of the simplicity of the heart, which is too effectually crushed in our practical, money-getting age.

And is this seriousness of pursuits, this singleness of devotion, this simplicity of soul, this solidity of acquirement, adorned by no gem of poetry?—brightened by no fire of eloquence? In the sublimity of Klopstock, the brilliancy of Kant, the noble patriotism of Uhland, the glowing beauty of Schiller, the veneration of Novalis, the elevated purity of Tieck, the versatility of Gœthe, the child-like piety of Richter, the polished enthusiasm of Schlegel—you will find an answer.

Small as is the attention bestowed upon the languages whose claims upon our admiration I have thus feebly endeavored to set forth, that given to the Italian is still less. We yield it all the credit it deserves as the most beautiful and musical of tongues, and, apparently, care not to be informed that it possesses merits of a more solid nature. Indeed, from the indifference manifested concerning its literature we might be led to imagine it had none.

"Criticism," says the London and Westminster Review, "is usually silent on the literature of Italy, or if it speaks, mentions her only to repeat in worn out phrases, a feeble mockery of gratitude towards the country which first trod the path we all have followed."

It was the blaze of her genius that first broke the intellectual night of the dark ages, and the labors of her profound philologists that restored to light the buried literature of antiquity. Villani originated literary history, the Philosopher of Pisa founded the present system of physics and astronomy, Amalfi was the cradle of jurisprudence. She rekindled, in short, the slumbering fires of civilization, and the names of her statesmen, her warriors, her poets, are among the brightest on the rolls of fame.

Look back upon the literary annals of the now living nations. Contemplate the thousands and tens of thousands who have struggled for that most unattainable of earthly glories—universal repu-

tation! Of them all, how many have reached it? The enumeration is short and easily made. England claims two, Shakspeare and Milton; France two, Corneille and Racine; Spain one, Cervantes; Portugal one, Camoens; Italy four, Dante, Petrarch, Tasso, Ariosto. The voice of the present day that upholds their claims to this high eminence is the echo of bygone ages, and if it be true, as Chateaubriand asserts, that there are to be no more universal literary reputations, Italy might rest content with the trophies she has already won in the field of letters.

In civil and political history, her writers have gained their greenest laurels. Greece produced but five great historians, Rome not so many; England, intellectually rich as she is, did not, eighty years since, possess one worthy of being ranked with the first masters, while Italy already boasted of a Macchiavelli, a Guicciardini, a Sarpi, a Davila, and a Bentivoglio—each a model. Nor is it of their countrymen alone they have won the suffrages. Bolingbroke compares Davila with Livy, and accords to Guicciardini a higher rank than to Thucydides; and Gibbon says that Guicciardini, Macchiavelli, Sarpi, and Davila are justly reputed the first historians of modern Europe. At the present day she has Compagnoni, who has written the history of the entire New World, and Botta, who has completed that of his own country commenced by Guicciardini, and has given us one of the best—certainly the most impartial, account of our own war of independence.

The literature of any language may be safely challenged to produce an equal amount of beautifully inspired Lyric poetry as enriches the Italian. Here Italy is without a rival. Her favorite Lyric bard is Filicaja. He has quaffed deep draughts both of Helicon and of

> ——Siloa's brook that flowed
> Fast by the oracle of God.

He combines energy, sweetness, pathos: and more nearly approaches the language of inspiration than any poet—in our own tongue at least. The fervid strain of patriotism in the fourth Canto of Childe Harold is a literal translation of one of his sonnets. Lord Byron thus renders it:

> Italia! oh Italia! thou who hast
> The fatal gift of beauty, which became
> A funeral dower of present woes and past,
> On thy sweet brow is sorrow ploughed by shame,
> And annals graved in characters of flame.
> Oh God! that thou wert in thy nakedness
> Less lovely or more powerful, and couldst claim
> Thy right, and awe the robbers back, who press
> To shed thy blood, and drink the tears of thy distress;

Then might'st thou more appal; or, less desired,
Be homely and be peaceful, undeplored
For thy destructive charms; then, still untired,
Would not be seen the armed torrents pour'd
Down the deep Alps; nor would the hostile horde
Of many nationed spoilers from the Po
Quaff blood and water; nor the stranger's sword
Be thy sad weapon of defence, and so,
Victor or vanquish'd, thou the slave of friend or foe.

The Italian is the mother tongue of the poetry of Europe, and in it, all nations have found imperishable models of excellence. The obligations to it of English literature in particular, are neither slight nor few. Chaucer, who passed some time with Petrarch in Padua, has transfused much of the taste of Laura's lover into his own 'poesie,' and several of the finest among his Canterbury tales are taken from Boccacio. The plots of many of Shakspeare's plays, and in some cases, whole scenes, as in All's Well that Ends Well, and in Cymbeline, also come from the Italian. Henry Howard, Earl of Surrey, released English poetry from the forms of the middle ages, and imitated Petrarch's sonnets with such success that the taste for them became general. Spencer copied the form and spirit of their poetical compositions—as his 'Faery Queene' plainly shows. Wyatt and the Wartons acknowledge their obligations to the Italian. Dryden too, has borrowed from Boccacio. Who has not dwelt long and rapturously on the first lines of Gray's beautiful elegy? They are translated from a stanza of Dante. Milton owes much to Tasso and to his brother poets, and expresses himself to that effect in several passages of his works. Byron too, has freely scattered gems from Pulci, and Berni, and Ariosto over his own luxuriant language.

The belief that the Italian, with all its grace, is wanting either in conciseness or energy, is an erroneous one. It retains the vigor of the Latin inversions, with the further advantage of more licenses of contraction than any modern language admits of. Dante and Alfieri abound in passages of unsurpassed compactness and, where description needs it, of grating harshness. In the opinion of Sismondi, Cæsarotti's poetic translation of Ossian is superior to the English prose, and the Italian version of Tacitus—the most sententious of historians—is condensed into a smaller compass than the original. There is, moreover, in their scientific compositions, a vigor and chasteness equally removed from a fondness for flimsy hypothesis and the unprofitable repetition of mere facts. It displays constant elegance, and ingenuity of an elevated cast, joined with rare perseverance in the combination of details. "Nothing," says Lord Brougham, "can be conceived more perfectly rigorous and at the same time more simple and elegant than the geometrical investigations of the Italian mathematicians."

The subjects left unfinished by Newton have been pursued by the Italian philosophers with an ardor unsurpassed even by his talented successors in England. The works of Beccaria and of Comparetti contain discoveries and materials for discoveries as important to those who follow them as was the great work of Grimaldi to Sir Isaac Newton himself. Benjamin Franklin had the works of Beccaria translated into English, and Priestly contended that the value of his labors in electricity far surpassed all that had been done before and after him.

In the prosecution of her scientific inquiries, Italy, like her neighbors, has availed herself of that mighty moral engine—association. Florence, Rome, Bologna, Turin, Padua, Verona—all have their academies of science—independently of a multitude of minor institutions and societies. The researches and transactions of these bodies are published at great expense, and with exceeding regularity at stated periods. The memoirs of the Italian Society of Verona form the most valuable collection among them, and they are frequently referred to by the English and the French mathematicians as high authority.

Italian literature of the present day is full of interest. Of the host of continental imitators who sprung up on the path struck out by Sir Walter Scott, Manzoni and Grossi are among the most distinguished. Indeed Manzoni's "Promessi Spost" may not shrink from a comparison with the happiest efforts of the "Ariosto of the north." Nor have they fallen short of their model in attaining a healthy, manly style. They have not labored to reproduce the sickening horrors that fill the ultra romantic novels of which we have too many in English. Their characteristics and that of the school of which they are the head are, a deep-rooted antipathy to the principle of aristocracy,—an ardent patriotism, and a high moral tone, beautified and set forth in all the richness of their musical language. Guerazzi's Siege of Florence, a late publication, "has life enough," says an English critic, "for fifty novels, and poetry enough for five poems."

I cannot here omit a few remarks on the beautiful work of Silvio Pellico. It is the narrative of his imprisonment, related by himself in language redolent of a gentle though eloquent simplicity that presents a refreshing contrast with the convulsionary, charnel house literature under which the French and English presses groan.

Pellico is the great modern dramatic poet of Italy. In 1820, his tragedy of Francesca da Rimini had just been received with a frenzy of enthusiasm from the borders of the Alps to the shores of Sicily. He was laboring in concert with the aristocracy of national genius and acquirement, all sanguine in the success of their country's social reinstatement. He was enjoying the friendship of Schlegel, of Monti, Foscolo, Brougham and Byron. Imagine

him thus, in the vigor of youth, in the first blush of fame, torn from friends, home, and country, and sentenced to endure under "the Leads" of Venice and in the dungeons of Spielberg that most dreadful of earthly calamities—hopeless, solitary imprisonment. Surely, we might say, the victim of such tyranny, on breathing again the free air of heaven, with his foot on his "native heath," would pour forth his eloquence in cries of malediction and vengeance against his oppressors! He has poured forth his eloquence: but 'tis that of a heart o'errunning with all that is mildest, kindliest, godliest in our nature. There are tears for his brethren in chains—prayers for his jailors—forgiveness for his persecutors. In tones of subdued agony, that resemble the melancholy music of some imprisoned bird, he recounts the sufferings, longings, hopes, of his damp cell. There is no repining, no incoherent raving. They are the glowing outpourings of a soul animated by all that is noble in patriotism, elevated in philosophy,—most admirable in Christianity. Such is the book of Silvio Pellico. The English version of it by Roscoe conveys no idea of the spirit of the original. Neither its elevation nor its delicacy is reproduced —whilst whole pages are omitted.

Of the literatures of Portugal and Spain, I have but little to say. The Portuguese is a contraction of the Castilian, and bears to it nearly the same degree of resemblance as the language of Holland does to that of Germany. It is comparatively unimportant as a tongue of communication, and its literature possesses no attractions —if we except the Lusiad of Camoens, an epic that has immortalized its author and his nation. It is related of Erasmus that he studied the Portuguese for the sole purpose of reading the comedies of Gil Vicente—a writer who preceded the great dramatic authors of France and England. If the merit of any Portuguese work can, at the present day, offer a similar inducement, it is, certainly, the Lusiad.

The Spanish is of importance as the language of a still great European power, of a large portion of South America, several of the principal East and West India islands, Guatemala and Mexico. It is sonorous and majestic,—and, partaking of the nature of its elements, has somewhat of Latin dignity and Arabic ornament. Its literature, although deficient in many branches, is enriched with the masterly productions of Garcilaso de la Vega, Cervantes, Lope de Vega, Quevedo, and Calderon.

The literature of a people is a vivid reflection of its political and social life. Its study is to the intellect a species of foreign travel, and through it we may make ourselves acquainted with the most striking national peculiarities and thus liberalize our views.

But why not, it is asked, profit by what is most valuable in

foreign literature by means of translations? I believe it was Cervantes who said that translations bear the same resemblance to the original as does the wrong side of tapestry to the right. The outlines, the leading features are indeed there; but lacking the exquisite grace, the softened finish of the picture. Read an English or any version of the Greek or Roman classic authors; and although the deadening medium of translation has been vivified by the genius and erudition of nearly two thousand years—although enthusiastic scholars in all enlightened nations have vied with each other in illustrating and enriching them with commentaries—where is their fire, their melody, their grace?

But, without stopping to particularize the difficulties of translation from a foreign tongue, which are sufficiently appreciated by all who have ever rendered a page from any language into their own, we should consider that we cannot by that means alone keep pace with the intellectual advancement of Europe. The mass of important works is too great, and we would unquestionably find it an economy of time and labor to possess ourselves at once of, at least, one of the leading modern languages.

Periodical literature has done much, of late, to maintain the moral communication of nations. The brightest ornaments of modern letters have enriched its pages with their best efforts. In France, Villemain, Chateaubriand, Guizot, Cousin. In England, Scott, Brougham, Wilson, Carlyle. In Italy, Romagnosi, Di Lucca, Pellico. In Germany, Uhland, Heeren, Schlegel. In the United States, Story, Channing, Everett, Flint, and many others. The periodical press is to literature what the steam engine is to commerce. Time was when great men flourished and faded, and were forgotten in their own country, while beyond its limits their names were never heard. Facts and discoveries in any thing relating to our material wants—the interchange of the commodities and luxuries of life travel with all the rapidity that modern art can procure; while the thoughts that breathe and the words that burn of the poet,—the industrious research of the historian and the philologist—the systems of the philosopher, take years—aye, ages, to pass the mountains or seas that separate them from other climes. The fact, the physical discovery, is obvious—tangible. The outpourings of eloquence are imprisoned in the niceties of a language understood but by few.

When Bruce the traveller was in the depths of the deserts of Abyssinia—untrodden before him by the foot of European—he gave to a chief of the country, in recompense for some services rendered him—a bill of exchange on a merchant in England. The savage took it,—sold it to a return caravan. On it passed, through the hands of the Nubian, the Egyptian, the Bedouin, the African,

the Italian, the Spaniard—to the exchange of the great metropolis. It met with no delay, it needed no interpreter. And why? It was in the Arabic numeral—the language of lucre, the universal tongue—all understood it! Can genius in like manner wake up and put into action the intellectual riches that lie dormant throughout the nations of the earth? He lifts up his voice and shouts aloud. Alas! the echo that should ring from land to land and from people to people, falls dead within the narrow confines of his own hearing.

It is in this that physical science has more advantages than literature. She has her hundreds of associations, her thousands of voices, ready to repeat and re-echo every step of her march. If it were necessary to illustrate this, weigh for a moment the comparative merits of those whose names are stamped on sciences that will bear down their glory to the end of time, and of those whose memories are mouldering in the columns of some forgotten biographical dictionary.

Who has not heard of Copernicus? Who *has* heard of his countryman Casimir, whose productions are worthy the palmy days of Rome, and whose Latin poetry Grotius ranks above that of Horace. The names of those Italians who created eras in the history of philosophy and the universe, are as familiar to our ears as household words: Volta, Galvani, Americus Vespuccius, Christopher Columbus. But who knows aught of the humble Portuguese missionary who wrote one hundred and thirty works—one of which was a translation of the Scriptures, in the Chinese, the most difficult of all languages, and that too with a purity and force of diction unsurpassed by their classical authors.

Shakspeare's name was unheard of in France until the days of Voltaire; and in England, what was known of German poetry before Sir Walter Scott's translation of Gœtz Von Berlichingen?

There is a change in the spirit of this matter, and, thanks to the efforts of the periodicals, the heretofore too slow interchange of taste and intellect, is becoming rapidly promoted. Our own do much to keep us advised of the transatlantic literary movement, and in the capitals of Europe, reviews are published having for their sole object the representation of foreign literature.

And here the reflection is naturally suggested that, in other times, when such a facility of extending knowledge did not exist, and men were hemmed in their narrow homes by war and by tyranny, many a glorious discovery, and many an intellectual triumph was lost sight of, or descended with its possessor into the tomb. The world mourns the loss of many masterpieces of antiquity. If all were known, we might have equal cause to make the same lament over much that is valuable in comparatively modern literature.

On the damp walls of a deserted convent in Milan are the remains of the far-famed painting of the Last Supper. Upon this exquisite picture, still beautiful in its ruins, thousands have gazed with mingled wonder and delight. Upon it has heretofore rested the reputation of Leonardo Da Vinci.

Late historical researches present this enthusiastic artist to us in the novel light of a bold speculator in the highest regions of philosophy. Hallam, the historian, clearly proves in his last work,* that not only the discoveries that afterwards immortalized Galileo, and Kepler and Castelli, but the system of Copernicus, and even the theories of recent geologists, are anticipated by Da Vinci with a distinctness that strikes us "with something like the awe of preternatural knowledge." At a period when dogmatism prevailed, he laid down the grand principle afterwards advanced by Bacon, that "experiment and observation must be the guides to just theory in the investigation of nature." He further speaks of the earth's annual motion in such a manner as to show that it was the received opinion of many of the philosophers of his age, (1444—1519.)

There are many other facts of a similar tendency.

In the Ducal palace at Venice is preserved a map, constructed by one Bianco in 1436, on which is laid down, in the Atlantic, a large island marked "Brazil." And Muratori, the historian, proves that Brazil wood was entered among the taxable articles at the gates of Modena as early as 1306.† What are we to argue from these things? And what more probable hypothesis do they support than that greater heights had been scaled in science, and more progress made in literature than the records of history teach us?

The difficulty of acquiring the languages we have spoken of is, I believe, much exaggerated. The English partakes partly of the Latin, partly of the Teutonic stock, from which, singly or conjointly, the principal languages of Europe have sprung. The acquirement of the French demands no remarkable exertion on the part of the student. To him who has mastered it, the addition of the Italian or Spanish to his knowledge, is the labor of but a few months. I mean, of course, a sufficient acquaintance with it to read it with profit and facility. That critical knowledge of a foreign tongue that enables us to speak and write it with ease and correctness, is the labor of years. Nevertheless, literary history teems with the names of those who have conquered the difficulties and appreciated the delicacies of languages not their own.

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* "Introduction to the Literature of Europe," vol. i. p. 303.

† "Wiseman's Lectures on the connexion between Science and Revealed Religion," p. 86.

Milton's Italian sonnets are composed with such purity that they are still admired in Italy. Had Lord Byron never written any thing but his translation of Pulci's Morgante Maggiore, he would yet have gone down to posterity as the creator of a perfect model of translation. Voiture, a French poet, composed in Spanish and Italian:—so finished were his Spanish verses that they were ascribed to the pen of Lope de Vega. Goldoni, the Moliere of Italy, wrote comedies in French which, after a lapse of seventy years, still maintain themselves on the stage. Gibbon's first literary effort was in French; and Beckford, at the age of seventeen, wrote "Caliph Vathek" in the same language. Ohlenschlager, a Dane, is among the most distinguished dramatic writers of Germany.

The poet Milton was master of eight languages, the younger Scaliger of thirteen, Erasmus Rask, the boast of Danish literature, of twenty five, Sir William Jones of twenty-eight. Of Mezzofanti, probably the greatest living linguist, Byron says, "He is a monster of languages, the Briaræus of parts of speech, a walking Polyglott who ought to have existed at the time of the tower of Babel as universal interpreter. I tried him in all the tongues of which I knew any thing, and he astounded me—even to my own English."

Extensive acquirements of this nature are frequently matter of astonishment—for which there is no occasion, if we reflect that all languages have a common stock which, though presenting differences in some of its classes, still retain a very strong analogy.

I have thus endeavored to set forth the importance of the study of modern languages, both as a mental discipline, and as the means of arriving at much that is valuable in modern science. Those acquainted with the branches of foreign literature I have referred to, will readily perceive that nothing more than a meagre outline has been attempted, and those who promise themselves their study will soon discover that the half—nay, the tithe, has not been told them.

If the ability to converse in these languages has ever been valuable, it is now about to become essential. Within the past year—within the past six months, an era has been created in the scientific world that will generate another—and that rapidly too, in the annals of the human race. The distance between the old world and the new has been virtually lessened by two thousand miles! Steam, the mighty Propagandist of the age, has lent its herculean powers to the task, and, unaided by the still greater improvements announced by men of science, has shown that it will effectually bridge the Atlantic. Nations are rushing up to nations, there will be intercommunication of unexampled frequency and rapidity, and, in the words of a late writer, "Nations, races, continents will

stand in the same relation. They will, let us hope, throw their muskets and their bows and arrows behind them, and approach each other; a thousand prejudices will be given up and a thousand fresh ties of interest and influence arise between them, as seeing at length, eye to eye, they take each other by the hand and swear that henceforth the crude, puerile and savage ignorance, indifference, alienation or hostility of other ages shall be no more."

LECTURE

ON

COLLEGE GOVERNMENT,

BY

REV. DR. A. WYLIE.

By a fundamental law, in the constitution of human nature, those faculties which are employed in investigating the laws of human nature itself cannot be brought into successful operation, till the laws of external nature, by the exercise of the perceptive and reasoning faculties, have been first examined and sufficiently understood. This holds, both as it respects the natural progress of the mind as it takes place in the individual, and in the advance and improvement of the race in general. Men must have discovered and reasoned much, and successfully, about the objects of sight in the world without, before they thought of examining the organ of vision, or the still more abstruse subject of the powers of the percipient mind.

Yet the knowledge of external nature is but of recent date.

The polarity of the needle, as applicable to surveying and navigation, was unknown six centuries ago. It is not four centuries since the arts of printing and engraving were invented. The circulation of the blood, though not unknown to the ancients, since we find a distinct notice of it in Plato ; yet it was not incorporated into medical science till within the last two hundred years. The entire science of chemistry is but sixty years old. Dr. Priestly discovered oxygen about fifty years ago. Hydrogen was discovered in 1766 : electricity in 1728 : galvanism in 1794 : steam and its applications to machinery are discoveries of the present century. Geology is yet in its infancy, and Phrenology can hardly yet be considered any thing more than a theory.

It is but about three centuries and an half, since, by applying the light of science to navigation, one half of this globe was shewn to the other.

Since, then, these arts and sciences which have their origin in our knowledge of external nature, have, some of them so recently been brought to perfection, while others remain still in their infancy; it need not be deemed surprising, that the science of mind, with those of government, political economy, logic, morals and religion, all of which, in some degree, are dependent on it, should yet remain in a state of imperfection.

In this great department of moral science we descry the dawn of a new era of improvement. I mean to say, that every thing in this department is undergoing a rigid examination on the principles of the Baconian philosophy, and that, in consequence, man's nature, in its moral, intellectual and animal functions, and in its social capacities and relations, is beginning to be better understood; and that the institutions of society, and all the regulations pertaining to them, are beginning to be managed, more in conformity with man's entire nature than they formerly were.

I shall not attempt to prove and illustrate this remark at large, (for that would require a series of discourses), but only in reference to the single subject of education. Nor shall I spread my remarks over the whole even of this subject. Education—a college education, I mean—may be divided into two parts, instruction and government. I shall confine my remarks to the latter, taking no further notice of what I deem the proper mode of instruction, than as that may be considered a means in order to government.

That mode of government which I intend imperfectly to sketch in the sequel of this discourse, may be denominated the "paternal," as being analogous to that which every wise and affectionate father exercises over his children, and which is the nearest image of that moral and providential government, which the great God, our Heavenly Father, exercises over us his intelligent offspring. It seeks to establish its authority over the governed, not by a system of minute and paltry rules, which require the exercise of an espionage, as vexatious to the governors as it can be to the governed, but by addressing itself to the rational and moral faculties of the latter, and to their sense of honor, their interests, and their social affections and sympathies.

I am perfectly aware, that this mode of government is encumbered with difficulties, from which the old system of governing, by a multiplicity of rules, is exempted. Some of these difficulties arise from the great diversity of character among the students, of whom some, from bad habits, others, from the obtuseness of their sensibilities, others from frowardness of disposition, and others, from the want of good instruction at home, are not the fit subjects for a mode of government so intellectual; and all of whom pass

through the course so rapidly, that the system has scarcely time to exert its full influence upon them before they are gone, leaving their places to be filled by novices who have never felt its power. Other, and no less, difficulties beset the system, from the side of the teachers, who, possibly, may not be adequate to the very delicate and difficult task of carrying out into practice, a mode of government which requires a rare combination of qualifications in those who exercise it. In proof of this I allege the well known fact, that a well regulated family is a much rarer spectacle than a well governed state, or army, or ship of war. And candor compels me to admit, that, though the success which has attended the experiments hitherto made among us, has been abundantly sufficient to justify a still further trial of the system, yet it has been by no means as great or as general as might have been expected. But this I must say, that the failures, so far as failures have occurred, have arisen from contingencies such as time will remove, while the success has arisen from the system itself. I have full faith in it. It will ultimately prevail in all colleges and schools, and the vital principle on which it is constructed, will ultimately be diffused, and is even now diffusing itself, through the government and policy of nations.

Ages may elapse before the process is complete; for the progress of improvement has been but slow hitherto: yet it has been accelerated, and will continue so to be, still more and more. Accelerated, progressive improvement is the law which governs the destinies of our race. The fables of the poets must be reversed. The iron age, of stern authority and brute force, is past; the silver age of intellect is begun; the golden age of religion and morals, exalted and purified by philosophy, is in prospect.

Among the means of hastening the approach of this glorious epoch, I know of none which is likely to prove more effectual, than such a mode of education as adapts itself to the higher faculties of our nature, and seeks to accomplish its end by such a mode of government as is calculated to give to these faculties their appropriate exercise. Such a mode of government proceeds on the grand principle of treating the pupil as a rational and moral being; by showing him the importance of making the best use of his time and the various advantages and opportunities with which, by the care of the State and of kind parents, he has been furnished; pointing out to him the many and important benefits which may certainly be expected from a diligent and patient perseverance in a course of application to study, and the disgrace and misery which he must inevitably bring upon himself by an opposite course of conduct. And, as the young seldom go astray from any bad principle, but almost always err, when they do err, from want of experience, whereby they are exposed to a thousand temptations, the danger of which they do not fully understand, the greater expe-

rience of the teacher should here come in to supply the deficiency, and he should be ready to take every occasion to indicate by examples, and illustrate by philosophy, the evil tendency of those allurements to vice which the wicked employ as snares to entangle the feet of the unwary and unsuspecting. In a word, every teacher should act the part of a Mentor towards his pupils. By this means they will gradually acquire the habit of reflecting on the tendency of actions, as well as on their moral properties; so that, by the time they have completed their course they may become monitors to themselves, and for the future, as Horace has expressed it, "swim without the cork."

I would not be understood as supposing that a case can ever arise in the government of a college, wherein it would be proper for the teacher to *consult* his pupils, or seek their advice as to his measures: for this would be the utter subversion of his authority. What I mean is, that the course pursued should be so pursued and managed in all its details of operation, as to show plainly that it proceeds not from authority merely, but from reason and a sense of duty on the part of the teacher. And, when this is really the case, there will, in most instances, be, if not a cheerful compliance, at least a ready acquiescence on the part of the pupils. For a love of order is inherent in human nature: it is strong in cultivated minds; and few persons are to be found, even among the inconsiderate, so exceedingly light and frivolous, or so obstinately froward, as not to appreciate or feel the force of considerations addressed to the rational and moral faculties. On the contrary, enactments are never readily submitted to, which have no other foundation than the arbitrary will—the "Sic volo, sic jubeo, stet pro ratione voluntas," of the tyrant ruler. The yoke of authority is doubly galling when it is imposed by folly: and I have never yet known a fool, who was not also, to the extent of his power, a tyrant. In proof of this take the fact, that every stupid booby in the country, plays the despot in his family.

To illustrate, further, my meaning, allow me to narrate a fact taken from my own experience in early life, and which took place under the former system of school government, as administered—not by a fool, but by one of the wisest and most excellent of men, the late Judge Mills of Kentucky. I mention his name because the incident reflects no disgrace, but honor on his memory. The disgrace belongs to the system and the times which made the system necessary.

The academy in which Mills taught at the time to which my narrative refers, and which afterwards, in 1802, became a college, was situated in the town of Washington, the seat of justice for the coun y of the same name, in Western Pennsylvania. The school was composed of young men and boys, engaged in learning Latin and Greek; most of them from the town, a very few from the country adjacent. I was of the number of the latter. Our fel-

lows of the town, called us clodhoppers, and we, as may well be imagined, reciprocated the feeling, by which, we more than surmised, the epithet was suggested: and the mortification which we felt on account of this uncouth name, which we were often compelled to hear uttered, not in the most deferential tones, and, accompanied, sometimes, with smiles not complacential, and attended too, on some occasions, with gestures and words of contemptuous invitation, which, though strange language with us, we knew very well how to interpret—the mortification which we felt on those occasions was increased by observing that our rivals of the town were finer dressed, and more ready and sprightly—(perhaps we would have called it *saucy*)—in their manners than we, and that they themselves seemed to enjoy no little satisfaction in the consciousness of their superiority over us in these respects. Yet our sense of inferiority was rendered less painful, by the belief that, in scholarship, we were, at least, equal to our rivals, while we surpassed them in good behaviour. Of this, it is true, we were not the proper persons to judge. But Mills, in whose capability and impartiality, as a judge in such matters, we had the utmost confidence—Mills, whom we all reverenced, and some of us feared, and the most of us loved—Mills thought so: so, at least, we firmly believed. He had never said so, in our hearing, nor in the hearing of any one; for he was a very prudent teacher: sparing in his commendations, and cautious on the matter of comparisons. But we *inferred* his opinion in the premises from the fact that he inflicted on them—some of them occasionally—a most tremendous flagellation with a cowhide. And as we, of the country party, witnessed such infliction, it is altogether probable that the unhappy sufferer and his trembling companion, if they cast a glance at the faces of the clodhoppers, might not have been able to discover there those expressions of sympathy which would, in us, have been fitting on the occasion. But alas for us, the clodhoppers, evil was brewing against us, as will soon appear by the sequel.

On each Saturday the custom with Mills was to appoint a monitor for the following week, whose duty it was to note down in a book, which he was to carry with him for the purpose, every instance of misconduct which he might observe in any of the students during the week, affixing to the insertion of the notice in his book the name of a witness to the crime, if any was present. Saturday was the day of doom, when this book was to be opened by the teacher. The culprit had no escape. If he absented himself on the day of trial, he was punished to a certainty, and with double severity, on his first appearance afterwards. If he came fortified as to his back, by supernumerary garments, the precaution availed him not, for he was compelled to strip. There was no appeal: and the sentence was inflicted forthwith. Now, it so happened, that one day at noon, I lifted my eye from the page of

a book, in which I was reading at the window of the academy, and casting a glance over the campus, I saw a couple of students, one of them monitor for the week, playing some indecent pranks and gestures such as before described. For this I reproved and endeavored to shame them by portraying their conduct in such terms as disgust suggested. "Hah! my lad," said the monitor, jumping up in a rage and shaking his fist, "never mind! I'll fix you for this! look out for Saturday!" "Saturday," thought I, "the sound carries terror with it only to the guilty; and I am innocent;" and so I answered his threat with a sneer. At length Saturday came. The monitor's book was called for: and after examining into, and disposing of some cases, the teacher read, "Andrew Wylie for"——. Here an alleged offence was marked against me, of which I knew nothing whatever, and the name of Armstrong, the same who had been acting with the monitor in the shameful scene that I had ridiculed, was set down as the witness. "Stand forward," said Mills to me in a voice that made me tremble. I stood forth—the cowhide, which he held in his hand, though not uplifted, first caught my eye—then *his eye*, which seemed at that moment to look me through. "Armstrong," said he, addressing the witness; "*how* was this?" Armstrong faltered—Mills cast a look at the monitor, who seemed to shrink—then at me, who, by this time, having recovered from the shock, was able to declare my innocence. His eye seemed to scan my inmost thoughts while I protested I knew nothing of the matter, and after asking a few more questions of my accusers, he dismissed the case, and ever after treated me as before. But had he acted otherwise—had he believed my accusers and inflicted the punishment, I know I should have been ruined.

Should the general judgment now burst upon me, in all its stupendous grandeur, I can scarcely conceive how it could strike me more forcibly than did, at that time, the scene I have just described. It left *upon*, or rather sunk *into* my soul, two impressions, as if they had been scorched into it by the lightning, or made by the immediate exertion of Almighty power. To these impressions I can distinctly trace my intense, unutterable, uncontrollable detestation of a false accuser, and my unconquerable opposition to a mechanical system of government for rational beings.

Another ill feature of this kind of government, which I had abundant opportunity to remark while placed under it at college, was, that no admonitions were ever given us as to any bad practices that we were liable to fall into, except such only as directly interfered with the regular performance of college duties. If these were discharged, all was well, the government cared for nothing further. Among these bad practices there was one which, it required nothing but the advice of the teachers, to have prevented from becoming so prevalent as it did. I refer to the practice of

using tobacco, which many young men adopted for no better reason than because it was the fashion, into which they were insensibly led, no warning voice being lifted against it.

There is an honest pride of character to be found in all generous natures, and which it should be the study of all who are concerned in the business of education to nourish and to cultivate in the young committed to their charge. This can never be effected by mere rules, however numerous and excellent they may be, or however rigidly enforced. The finer sensibilities of the soul languish and decline under such treatment. If you would render a boy trustworthy, you must show him that he is trusted. You must never question his veracity. You must not even demand of him an apology for any delinquency of which he may be guilty, till you have allowed him the opportunity of offering it of his own accord. You must teach him to regard the delinquency as affecting his own character, rather than your rights; and then he will look upon the apology as his privilege, (a privilege which he is to ask as a favor) not as an atonement to appease incensed authority. Unmerited censure should never be inflicted; nor undeserved praise bestowed. But when the one degenerates into angry vituperation, or the other into fawning and sycophancy, on the part of the teacher, his dignity is at once destroyed, and whatever influence he may retain will serve only to degrade and corrupt.

The greatest danger perhaps to be guarded against, is that of permitting the sentiment of self respect to be corrupted, by false views of things, into that false honor which exerts so deleterious an influence on the character, and which renders many people so miserable in themselves and such pests to society. In order to set the minds of the young right in this matter, let this first principle be incessantly inculcated—*that no one can be disgraced by any thing that can be done to him, or said of him by another.* In other words, that it is not he who suffers the wrong, but he who does the wrong, that brings disgrace upon himself: and that, consequently, the only way to wipe off the disgrace is by a candid confession, and prompt and ample reparation of it to the injured party. There is no surer sign of a truly great and magnanimous spirit than meekness and condescension; or of a base and ignoble one than arrogance. Vanity mistakes eclat for honor, and eminence of station for excellence of character. In private life it may be considered rather as a foible than a crime; but in public affairs nothing is apt to produce so much mischief. We laugh at the fop who displays his fine clothes and jewels as things for which he thinks he ought to be admired; but we are outraged and alarmed when we see him intruding himself into serious affairs of great public interest, in the hopes of rendering himself conspicuous, and setting things on fire all around, that he may be seen by the light of the conflagration. Under the old method of government in

colleges, this frivolous and contemptible spirit was wont to show itself in certain achievments, in which mischief and sport were strangely blended, though neither mischief nor sport was the object of those engaged in them. Despairing of celebrity in any way, their vanity prompted them to seek it in this.

That vanity and dullness *are* the ingredients, which, when united, (and when each is excessive they always are found in unison); constitute the disposition to engage in scenes of noisy tumult, annoying to the peace of neighborhoods and terrifying to the sick and infirm, is susceptible of the strongest proof that observation of facts can afford. My own observation has completely satisfied me of the truth of this account of it; the greatest dunces and blockheads decidedly, that ever were under my tuition, having evinced the most of this disposition, and their vanity, which was in exact proportion to their dullness, always prompted them to boast of their exploits. Dwight in his "Travels in Germany," gives us a most instructive picture of the manners of the students attending the universities in that country, particularly of their practice of "renowning," as it is very significantly called. According to the rules of this practice, if a student, by molesting or insulting any of the citizens or of his fellow students, can contrive to bring about a duel, in the issue of which he comes off with two or three respectable gashes in the cheek, he is envied as an illustrious man, and takes his rank among the "renowned." His scars, proudly conspicuous in his face, shew him to be a man of genius from the university. Whether he gets a diploma besides, Dwight does not distinctly say.

It is remarkable that the sprightliest people on earth, the French, do not allow of such absurdities.

The philosophy of the phenomenon above noticed, so far as dullness is concerned, is this: the stupidest people resort to external means of excitement, for the want of excitement from the mind within. Savages, and such as in civilized nations are as dull as they, are always fond of drinking and carousing, the noisy tumult of the chase and of war.

To a mind which has been imbued with sentiments of true honor, concealment offers no motive to the doing of an unworthy act; since such a mind has learned to dread its own rebuke more than the voice of public censure. When once this noble spirit becomes prevalent among the students of a college or university, the ends of government may be considered as, in a great measure, accomplished, for thenceforward they become a law to themselves; and they will no more think of forming themselves into bands for the purpose of parading the streets at midnight, making every thing resound with all the hideous noises which they can contrive to mingle in the wild uproar, than they would think of uniting together for the purposes of robbery and murder.

The disgraceful practice, so prevalent in this country, of injuring and defacing the doors and walls of public buildings, a practice which travellers from Europe never fail to cast up to us as a reproach upon our manners, and a proof of the licentious tendency of our free institutions, is testified in the shabby and filthy appearance of all the college edifices, I believe, throughout our land. But this has been owing not to the freedom of our institutions, I must believe, but to the fact that our mode of government in families, schools and colleges is not brought, as yet, into exact conformity to the spirit and genius of these institutions. In too many cases people are employed among us, not indeed in patching an old garment with new cloth, but the reverse of this, in stitching on the new garment of our free institutions, shreds and remnants of the old and antiquated institutions which arose out of the "feudal system" of the middle ages. Let our youth be habituated, even from their tender years, to an enlightened and rational mode of government, and all will be well. The tendency of liberty towards licentiousness is not to be checked by multiplying the artificial restraints of law; for this would be to return to despotism, but by enlightening the minds and elevating the morals of the people. But the system must be introduced into families first, or it never will be fully successful. It is a fact perfectly known and understood by all experienced and observant teachers, that such pupils as they receive from the families of such religious sects as are noted for the early and assiduous care that they take in the instruction and government of their children, are always orderly in their behaviour and attentive to their studies. In the course of my own observation, extending from the fifteenth year of my life to this, which is the fiftieth, I have met with not more than some half a dozen cases, exceptions to this rule; and the exceptions were always such as to confirm the rule, as, in every such exception, there had been manifest neglect of the principle of the rule.

I once made an experiment in the most unfavorable circumstances that can well be conceived, the nature and result of which I think worthy of being stated. Damage in various ways was done to the college property. Enquiry was in vain, for *nobody* did it. I addressed the students, explained to them my views on the matter, and exhorted them in future to give information, not on one another, but each one on himself, if, by chance, he should strike out a pane of glass, or the like. The experiment was partially successful, and I am fully persuaded, that, had circumstances been favorable for following it up and carrying it out with system and perseverance, it would have been completely so.

The world has grown too old and too wise to believe that mankind, or womankind—much less boykind, can be kept in order by *watching*. The hundred eyes of Argus were not sufficient to guard *his* charge, no, nor the head itself that held them, against

the artful Mercury, though he had but two. This, methinks, should teach government—whatever be its sphere—not to enter into a contest of vigilance with its subjects. For sooner or later Argus will be found nodding, and then the falchions of Mercury

"Callidum quicquid placuit jocose
Condere furto"—

will be ready on the occasion. When once a system of espionage, on the part of the rulers, has rendered them odious, as it cannot fail to do, to the minds of their subjects, the latter will take a revengeful pleasure in thwarting their designs and embarrassing even their most equitable measures. Thus have I known the regular business of a literary institution to be suspended, for days in succession, because the Faculty were occupied in attending to cases of discipline: all the students of the better sort being, in the mean time, unfurnished with employment, became uneasy and vexed, and many of them, at length, left it in disgust.

To prevent the possibility of such a state of things ever taking place in a college, those who are immediately engaged in the business of its instruction and government, must take the precaution, whenever a student has evinced a character not to be managed by a rational and liberal treatment, to dismiss him at once from the institution, and that, though he may not have committed any offence demanding a more ignominious punishment. For what else can be done? To prolong his trial would be useless *to him*, and may be pernicious to others. For, though his idle and profligate habits have unfitted him for intellectual employment, his animal impulses will drive him into business suited to his taste and capacity, and, by solicitation and example he will not fail to draw others along with him.

I have said, on another occasion, and I repeat it, "a college is not a penitentiary." It is not surrounded with walls, nor provided with keepers, for the purpose of cutting off its inmates from temptation to crime, or chance of escape. It has no solitary cells where the miserable prisoner is forced, in the darkness which surrounds him, to find employment for his thoughts by turning them within. Parents who are punished with seeing around them sons who have become vicious or refractory, because their infancy and childhood were neglected, need not send them to college—no not to one of *those* colleges—*least* and *last* of *all*, I mean to say, to one of those colleges which most resemble a penitentiary in their restriction and espionage—in the hope that they will be reformed. It is a vain hope. I say it is a *vain hope*, because it is in opposition to laws of nature that never vary. *Parents* are appointed the first governors or teachers of their offspring. The duties of the office are not few nor easy; and if, to avoid the task of performing, or if they can persuade themselves that the task does not

really devolve upon *them*, because, forsooth, they have business to attend to which is more important—improving their breed of hogs, it may be—or scraping together money in trade—or spouting in the legislature, or in the pulpit, or in the halls of Congress—or discharging the office of consul or ambassador in foreign countries—or pursuing pleasure, it may be, wherever pleasure may be sought—(except in doing one's duty)—I say, if parents, on any of these considerations, decline the task imposed on them by nature, of forming the character of their children while young, they, in so doing, violate one of nature's laws, and they must pay the penalty—the heavy penalty—of seeing them abandoned to ruin.

Lady Mary Wortley Montague spent the greater part of her life in rambling over Europe, in seeing what was to be seen in Constantinople, and in writing home, in her own inimitable style of grace and sprightliness, accounts of all that she had seen and all the gay thoughts that employed her fancy. But while she thus sought entertainment for herself and furnished it by her pen, to thousands, she neglected the care of her son's educotion, and had the cruel mortification to see him grown up an incorrigible, silly and contemptible profligate. She introduced from Turkey into England the practice of inoculating, or, as it was then called, "engrafting" for the small pox, and this she did in opposition to the bigots in medicine and religion. This was her highest praise. But she suffered her son to catch the infection of a moral virus far more terrible than the small pox, and his ruin was the consequence. What a killing stroke must this have been to the mother! How sad the reflection, that both the example, and its just retribution, should in the experience of thousands, continue to be repeated from age to age—and still in vain!

Those parents whose public duties necessarily call off their attention from the early education of their children, ought to devolve it, as the old Romans did, on some venerable pedagogue, qualified to take the parent's place, in the discharge of so delicate and responsible a trust. But after they have been spoiled through neglect, to put them under the tuition of a Faculty at a public institution, whose care and superintendence over them must be shared by hundreds besides, is the very extravagance of folly.

Another important feature in the government proper for a college, is the adoption of an arrangement of means calculated to excite and maintain a spirit of generous emulation among the pupils. One, and perhaps the most considerable, of the advantages of a public over a private education, consists in the tendency it has, by means of numbers associated in the same pursuits, to generate such a spirit.

Praise and distinction are the rewards which justice bestows upon merit; and a prudent distribution of them naturally stimu-

lates to efforts which the sluggish nature of man would not otherwise make, and which, besides, strenghthening the active powers of the individuals who make them, produce results that are highly beneficial to the community. Even the conflict of claims, which takes place between competitors for the prize of distinction, though it may occasionally produce an effervescence of feeling in the young, which maturer judgments may not entirely approve, yet it affords, upon the whole, a healthful and invigorating exercise to the faculties, the moral as well as the intellectual, inasmuch as it puts in requisition patience, candor and other virtues which find no occasion for exercise, or trial, in a dull monotonous state of existence. It is infinitely better that the atmosphere of our feelings be stirred by the gentle breezes of a kindly excitement, and even agitated, once in a while, by the storms of passion, than that it should settle into that sluggish calm in which life itself seems to stagnate.

I observe, in the last place, that there can be no good government in colleges without religion.

"God," says the Duke of Sully, "is the true owner of kingdoms, and monarchs are but the ministers, who ought to exhibit to the people a true copy of the perfections of him in whose place they stand; and remember that they do not govern like him, but when they govern as fathers." Such are the maxims as stated by a most sagacious statesman and brave soldier, according to which, civil government ought to be administered. They are, indeed, maxims which at first view one would hardly have expected from a man who spent his whole life between the turmoils of war and the intrigues of a court. And yet, on further reflection, it would seem, that it is from such men precisely that we should expect such maxims, for that, having been deeply engaged in the management of great affairs, they enjoyed the best opportunity for observing how intimately religion is blended with all the springs of social order and national prosperity. And, certainly, it is still more closely united, nay, may I not say, it is perfectly identified with that species of government now under consideration, which has for its object, not the regulation of a perishable empire, bounded by geographical lines, but the formation of the character of an immortal mind, made to transcend the boundaries of the world and time, and find its happiness in the bosom of its Creator.

The astonishing vagaries on the subject of religion, into which the human mind has always fallen, wherever destitute of the light of divine revelation, while they have justly deterred the friends of christianity from trusting to reason alone as a sufficient guide in the things of religion, have betrayed them—many of them at least—into the opposite error, that, I mean, under the influence of which they seem to regard religion in the light of an effect produced upon the mind by the force of Almighty power, acting indepen-

dently of the laws of mental operation, if not traversing and overturning them. If, indeed, this were so, it would be improper to speak of religion as a part of education; for it would, on that supposition, be entirely out of our sphere and above our reach. All we could do, would be passively to wait the visitation of the supernatural agency. But it is not so. Religion is an element of human character, the product of the mind itself, unfolding its powers and capacities to the quickening influence of that "grace and truth," which, like light and heat emanating from the natural sun, radiate from "the Sun of righteousness"—"that Light which enlighteneth every man that cometh into the world."

But though religion is an element to be incorporated into that system of means by which the character of the young ought to be formed, it is an element not of a gross and earthly nature, but pure and spiritual, requiring the utmost delicacy in its management. The least admixture of art and finesse destroys it. It cannot be rewarded by any thing that man has to give. Even the breath of praise corrupts it. It shrinks and withers under the gaze of the public eye, nor can it well endure the confined air of the cloister. Though it has flourished and thriven in the fires of persecution, it is apt to languish and die, if showered upon by the profusion of royal bounty or saluted by the incense and hosannahs of the multitude.

It resembles those subtle but powerful agenies in nature, which, though they pervade all bodies, are never found in a detached and separate state, and which, if for a moment detached by the art of the chemist, hasten through the transient display of some startling phenomenon to hide themselves under the covert of their original combinations. Should you ask me now, by what rules and methods a teacher should contrive to carry the influence of religion among his pupils, my answer would be this: the thing admits not contrivance; it refuses to submit to the technicality and formality of rules. Let the teacher be really and truly a religious man—not a bigot—not a fanatic—not a canting hypocrite—not a base time-serving pretender—but one who honestly feels what he professes, and acts as he feels, and the spirit of his religion will be manifest in its fruits—in the purity of his life and manners, and the punctuality and fidelity with which he will perform all his duties. And the influence of such an example will not be lost on his pupils.

It remains to say a word on the mode of *instruction* proper to be observed in schools and colleges. So far, however, and no farther, shall my remarks be extended as may be neceseary to show how a correct mode of instruction becomes subservient to the purposes of good government. The time was, when the teacher's business, so far as instruction was concerned, was in his view accomplished when he could support his positions by the authority

of text books, grammars and lexicons. That time is past. It is, at length, discovered that an opinion is not necessarily true because it is found *in print*. The teacher must go beyond *the book*, now, or fall into the rear. He must be able to show to his tyro, whom he is conducting along the path of science, those avenues that open a view on either side into far distant regions of enquiry; and, if classical literature is his subject, he must penetrate beyond the mere forms of the language into the spirit of the author. He must himself see the very mind of his author in the language he uses, and must understand the philosophy of language in general. Deeply imbued with the love of letters and the spirit of philosophical investigation, he must know how to call into exercise every latent faculty in the mind of his pupil. I do not mean that he should *think for* him. This is the very opposite of what I mean, and resembles the method of those nasty nurses, who themselves masticate the food which they afterwards put in the unconscious infant's mouth. The best example of that kind of instruction which I have in view is found in the discourses of him who "taught as never man taught," and whose illustrations never fail to please, because they are drawn from nature: the next in point of excellence is presented in the incomparable Analogy of Bishop Butler, who, as has often been remarked, never thinks for his reader, but always puts him in the way of thinking correctly for himself.

Now, I have only to observe, that the youth, whose mind has been properly instructed and disciplined in this manner, will be furnished, in the love of learning, which it can hardly fail to inspire, with one of the surest safeguards against all temptations to disorderly conduct.

What a rich and glorious reward, for all his care and toil, will await the competent and faithful teacher, when in taking a last farewell of his beloved pupils, he rejoices in the confident hope, that, whatever fortune may attend their future course in life, their character and conduct will show them to have been worthy the instructions they have received;—that they will ever be found in the practice of what is fair and just and useful to the public—that they will prove true to their principles and faithful to all their obligations—that whatever difficulties or temptations may beset their path, they will maintain a fixed and steady purpose of soul, relying on the favor and aid of that gracious and Almighty Being who is the friend and guardian of the virtuous, to do and suffer every thing rather than violate their conscience—that they will be wise and circumspect, as well as upright and courageous, of a prudent and considerate temper, always viewing things in a proper light and tempering every impulse which they may feel by a critical examination of circumstances, times, occasions and conse-

quences, and estimating every thing in the present life according to its bearing on the interests of the life to come.

Happy, thrice happy, beyond all that wealth can give or ambition aspire after, are they who enter upon the stage of active life with a character such as to justify these expectations! Happy, also, the teacher who may have contributed, by instruction and example, to the formation of such a character!

LECTURE

ON THE

USES OF HISTORY,

BY

E. D. MANSFIELD, ESQ.

"History," says Bolingbroke, "is philosophy teaching by example;" a definition which has received the assent of society, by its universal reception, without denial. *Science* too, has extended this instruction, by example, much beyond the boundaries of mere human transactions. It has shewn us *history in every thing.* The tree, it is said, records its own age, by the successive strata of its growth. The stars also measure the spaces of time, and there is an astronomical history, which goes back to the morning of creation. The very elements and affinities of matter have undergone changes, and there is a record of them written on the features of nature. The fountains of the great deep have been broken up—islands have been cast up, by fire, out of its waters, and the memorials of its secret history scattered on the mountain tops. Chemical agencies have been employed, till the living animal and the decaying wood, petrified into stone, preserved in caverns, or imbedded in rocks, remain, and shall forever remain, historical monuments to the changes wrought by Almighty power, as well as to the *unchanging* truth of his word.

But, *man* is at last the chief subject of history: for *his* restoration to a lost estate were the fountains of nature broken up, and that very registry of time, kept by the bright orbs of heaven, is a ministering agent to the record of human events.

Yet upon all this history of man, mutability, apparently the most wayward and destructive, is written with a pen of iron.

Philosophy viewing it as a *disconnected series*, has made little out of it; and the good and the wise, turning with sorrow from what seemed a dark picture of depravity, have, in the language of Spencer, as he closes his poem of the Fairy Queen, rested their systems

> "Upon the pillars of eternity,
> That is contrayre to mutability;
> For all that moveth doth in *change* delight:
> But, henceforth, all shall rest eternally
> With him, that is the God of Saboath hight."

While, however, there rests this apparent uncertainty on the great mass of human history, there stands out the fact, that there is no evidence of uncertainty found in the *relations* of the social system. Human nature has fixed principles, and when we observe it in society around us, we never doubt that the same effects will follow the same causes: and the legislator, as the author of the spirit of laws, never fails to derive lessons of instruction from the relations of institutions to society, and of manners to institutions. Hence it is only when we view events *without* principles, that history becomes confused, and uncertainty rests upon its results. We conclude, then, that as human nature has a constitution, and as the physical world has laws, so the social system has not moved on, through ages of various being, under organized forms, without principles proper to itself, and without acknowledging the relation of cause and effect.

To trace out these principles, and to establish this immutable connexion of cause and effect, as they have been developed, in the successive modes of human society, constitutes what should properly be called, the science of history.

1. Our *first object*, now, is to show what this science of history *is*:

2. And, our *second* to show its *uses*.

1. Science is *systematized truth*. It is built up by three several processes. 1st. The observation of facts. 2d. The deduction of principles from the continuity and uniformity of facts. 3d. The classification of these principles into systems of *laws* having reference to some common object. *Facts* are first observed; next, it is observed that a certain class of facts or phenomena always occur under a *fixed condition* of things; this condition being observed, it is proved by experience or demonstration, and henceforth set down as an immutable principle: new facts are observed, and new principles deduced, as time and observation extend: at length these principles are classified, and a *system* is formed, based upon a common class of objects, which takes its form as a *science*. There is first the *particular facts*; next the general fact, which constitutes the *principle*; and lastly, a *system of truths*.

In this manner are all sciences begun and finished; so geometry was built up in Grecian antiquity; so chemistry has been formed within the last two centuries; so political economy is now forming; and so history, to be valuable as knowledge, must be a system of principles, drawn from the phenomena of social life, observed and recorded during accumulated ages.

To know what the system of truths is, which is asserted and illustrated by history, we must note the fact that it comprehends the whole progression of the human race, physical and intellectual. Indeed the very universality of its topics has caused its uncertainty, and will cause it to be the last subject which philosophy brings into the circle of the sciences, and reduces, as it has done more tangible things, into the simplicity of demonstrative systems. History has usually been regarded as relating to nations or eras, in the entirety of their multifarious transactions; but this is not the philosophy of history, and does not exhibit the progress of mankind, at any period of its existence. It fixes the eye upon the tumults of human passion, as the mariner looks out in the storm upon the billows of the ocean, cast up by the tempest, but leaves out of view that distant influence which rolls a tide through the affairs of men, as it does through the waters of the deep: and it contemplates man from wrong points of view; for, while twenty dynasties have risen and fallen, and a thousand battles been fought without changing even a boundary, some poor journeyman has invented the art of printing; some Florentine merchant has poured the dews of wealth upon the parched plants of literature; some Descartes has improved the mathematical analysis; or some Whitney introduced a new staple into the resources of nations. Thus the great moving causes of social progress lie beyond the mass of confused events, and must be sought for in the depths of society, as the diver goes through turbid waters to bring up the pearl of the ocean.

Again when we consider eras and nations with respect to outward events, or partial standards, we arrive at *wrong results*. Thus while the human race has been steadily improving, it is notorious that the majority of nations, and of persons, and those too frequently the most brilliant in the opinion of mankind have been retrograding. It was during the height of the Roman empire, while history spoke through

> Tully's voice, and Virgil's lay,
> And Livy's pictured page—

that corruption—dark, fetid and malignant, as painted by Juvenal—was already hurrying her backwards in the tide of time. Yet it was at that same hour, when admiration was fixed upon the eagles of Rome, that the primitive christian, patient, faithful and

suffering, by prayer and by faith, struggled against adverse waves, to save the lamp of life: and he did save it; and it became the light of nations when the darkness of destruction had gathered over those eagles of Rome. It was also during the ignorance of the middle ages, when the historian found nothing but lamentations for the people of Europe, that the wild Arabian became the cultivator of genius and learning; arts, sciences, and the muses clustered around the standard of the false prophet, and Medina presented the most brilliant scenes of the modern world.

It is not, then, by contemplating any one nation, or any one period of time, or the general events of history, the change of dynasties, or the splendor of arms, that we can discern the chain of cause and effect, which extending from the garden of Eden to the last men, has brightened as it lengthened, and ascending link by link, has carried forward the human mind from conquest to conquest. This relation of cause and effect, though always connected *with*, is never dependent upon persons, nations or events. Its only dependence is the development of truth. It sometimes leaves one nation to give glory to another: it leaves Charlemagne to dwell with Friar Bacon; quits the Delta of the Nile to pour splendor over the barren hills of Attica, and the plains of Chaldea to illustrate an island of the ocean. The science of history then is the development of the human mind, as is demonstrated by the experience of mankind. Its duty is to state that development, as it is exhibited in the various forms of civilization; and to investigate the causes by which its progress has been advanced or retarded. It is most evident that this is a study which could have no existence in the early ages of the world, because history had not then been written, or if written, could not have contained a thousand branches of knowledge and forms of society, which have been the result of invention, discovery, experience, and increased population in modern times.

It is also most evident that its importance has increased with the increase of experience and of knowledge. The power of knowledge is a multiplying power, and as society advances, the problems of history are solved with tenfold readiness. Multitudes of questions might have been asked, in Egypt or Greece, upon the results of certain states of society, which time had not enabled them to answer, but which the student now looks upon as among the certainties of knowledge. These questions are constantly solving, and leaving less for solution. The social sciences are thus rapidly accumulating, acquiring stability, system, and certainty.

This development of the human mind, in all the forms of society, science, art, and religion, constitutes the true business of the science of history; and which the events, and the studies of the modern world have rendered easier of accomplishment, while it is infinitely more valuable in attainment.

2. Our next object is to show some of the *uses* of the study of history.

1. The first of these is its favorable effect on the *taste for literature.* The love of the *narrative*, and of the pictures of social life conneeted with it, is almost as universal as the love of novelty itself. It is this love of the narrative, deep seated in human nature, which is the exhaustless patron of the great mass of fictitious literature, whether in prose or poetry, which has been poured like a flood upon the reading public, increasing with the increasing power of the press.

The poet does not long support his flight without it, and the noblest of poems, the epic, owes to this principle its entire interest. The novel has no being without it, and in most cases contains nothing else. It is made the conduit for all the sentiment, principle, taste, or views contained in that great body of literature, which is created and nourished by the imagination. In our time, none can doubt that it has been abused to licentiousness. It has been made to scoop the kennel for characters, to clothe the viler principles in the most beautiful garments, to exaggerate truth into falsehood, and substitute an affected sentimentality for the noble hardihood of virtue. In fine, the literary standard of the age has been lowered by its tolerance, through its love of the narrative, of deformed facts, exaggerated truth, perverted sentiment, and vicious principles. The literary coin has been debased; the stamp is right, but it has been alloyed at the mint. A mighty principle of human nature has been made to contain a thousand follies, if not a thousand crimes; as the strong oak contains imprisoned sap. This *principle cannot* be eradicated. It would be most lamentable for human nature if it could, for, no spring of the immortal spirit has poured a more fertilizing stream over the waters of human life; flowers and verdure have sprung up under its influence; sweet fountains have been opened upon the arid plain, and the heart of the wayfaring traveller made glad, upon whose journey even hope had ceased to shine.

The principle being irradicable may we not use it for useful purposes? The true philosophy of correction in literature, as well as morals, lies not in destruction but in reform. There is no principle of human nature implanted for evil purposes, and none which the power of man can destroy. A system which aims at either destroying or enslaving the natural tastes or faculties of the human mind, will as certainly end in its own destruction and ultimate ridicule, as that the spirit shall survive the body.

This love of the narrative is one of the earliest principles seized upon by skilful instructers to convey knowledge to the opening mind; and observation teaches us that it loses nothing in strength or freshness as life draws on. The last romance filled with mystery and marvels, is often bent over with as much interest by de-

clining age, as it is by the blooming girl, who, at midnight hour, starts at the picture which imagination has drawn. And if, indeed, some sober utilitarian, or some recluse in orthodoxy denies himself these pleasures, he is sure to make amends by recounting with tenfold aggravation the particulars of the last shipwreck, or gazing with blood-shot eyes at the wonders of the last moon hoax.

A principle which is thus enduring and efficient, should be made to strengthen the power of truth, as it certainly gives energy to falsehood. As it is used in the beginning, so it should be used to the end of education. Let the power of the narrative be united *with*, instead of *against* the power of truth. Let it gather up the images of the right, the beautiful, and the glorious, as they lie scattered up and down the scene of life, and weigh them against its idols, its dross and corruptions.

In this nature assists truth, for it has become a maxim, that there is nothing in fiction equal to the reality; and all who reflect will readily acknowledge the fact. The imagination has never painted baseness so deep, as that to which human nature has voluntarily sunk; nor has it in its highest flights, been able to conceive of the strength or nobleness of the spirit, either in its trials of duty or its powers of achievement. It has never painted a scene, in depth of tenderness, or agony of suffering, or complication of misery, of beauty in virtue, of the heroic in conduct, or the terrible in crime, which has not been a thousand times more than equalled by the pencil of nature. And how can it be otherwise? What materials has imagination which the world has not furnished? And how can her abstracted colorings equal in depth or brilliancy the hues which real feeling throws around its objects?

Hence it is that the novelist has seldom succeeded in heightening the interest of any great historical character or remarkable event. Indeed the very contrary has generally been the case, while he trod on strictly historical ground. It is only when he assumes the vantage ground of a continuous, connected, and unencumbered personal narrative, which history from its multifarious circumstances cannot take, that the novelist succeeds in imparting to his historical characters half the interest of the original. Compare for example Walter Scott with Hume. There is no character of Scott stronger impressed upon the minds of his readers than the brave, stern, cruel, uncompromising royalist, Graham of Claverhouse. Yet who will compare him to the Viscount Dundee, following with bigotted yet devoted heroism the fortunes of his master, when deserted by his own daughter, till victory meets him in death at the pass of Killycrunkie? Who will compare the Mary of the Abbott with the fascinating royal beauty, who drew around her the circles of France, and the knighthood of Scotland? Who shall compare the Elizabeth of Kinilworth with the maiden Queen of England? In fact, wherever we go, we

find a depth of interest and a splendor of scenery around real characters and events which no invention of the novelist has ever been able to exceed. What in pathos can surpass the massacre of Glencoe, or the speech of our Logan? Who shall describe a more eventful life, or a more beautiful character, than that of Alfred? Who from the Arabian Nights to the Mysteries of Udolpho, shall find a drama more terrible in interest, more gorgeous in scenery, or more strange in catastrophe, than that last great tragedy in which the Corsican figured, from the plains of France to the dark rolling Danube, and from the vale of the Arno to the sands of Egypt?

It is not, then, *want of interest* in historical subjects, which should exclude them from the body of our literature. On the contrary, could they be united with a continuity of personal narrative, they would far exceed, in that respect, any invention of fiction. Indeed no youth worth having ever commenced the history of Napoleon Buonaparte, and left it off: night and day will he follow the army of France, from the field of Marengo to the plain of Smolensk; and when, at an after period, he has come to understand something of the changes of nations, and the mutability of human affairs, he will wonder *why* it was that nations have risen and sunk; that laws have varied; and that such men as Cæsar and Buonaparte have swept over nations with the besom of destruction. His love of enquiry is excited; he pursues the history of the human mind; he finds it progressing in spite of the wrecks around it; out of ruins it builds new structures; out of ashes its fires revive; he sees that the history of nations, of dynasties and of men, is not the history of human nature; he finds that when these and all that is external in the forms of society have perished, the social principle remains, the treasury of knowledge is not exhausted; and that mind, passing through a chrysalis state, assumes a new form more beautiful than the last, ascends to new regions of discovery and invention, and though, like the bird in the tempest, often baffled, holds on its course with tireless wing.

It is at this point that he returns to history, as a science: the only science which can unfold this development and demonstration of the powers of the human mind.

The commencement of this investigation, we have said, was the love of *the narrative*, which begins with the personal narrative of history, and ends in elevating the literary taste by elevating the objects of its pursuit. As an example, we are told of a remarkable man, who is at the head of the literature of France, if not of Europe, a man of mingled romance, poetry and politics, who has a large library without a single work upon any other topic than history.

We have said that the love of narrative was to the full as much interested in realities as in fiction. But how is it to be excited?

By using the same means to cultivate a taste for truth, which we do for fiction. By placing well written, lively and personal narratives before the mind, when the world is a novelty to it and every new fact a marvel. Language and facts are, in respect to knowledge, the business of boyhood; to use and digest them, the business of manhood. Every picture of history is as much a new world to youth, as the opening glories of nature to the child.

2. Having now considered the use of history as an instrument of literature, we come to consider the science of history as a development of human nature.

The basis of sound philosophy is said by Bacon to be *experience;* and if the experience of an individual is the basis of knowledge with him, surely the experience of the human race as a social mass, furnishes the true means of deducing the laws of social conduct in that mass. It is in this respect that the science of *statistics* becomes collateral to that of history. It collects and compares the experience of nations upon definite topics, and verifies the results with the accuracy of mathematical calculation. And it is not till this is done thoroughly and extensively that the legislator and the educationalist can make any safe estimate upon the mutual influences of mind and matter, as developed in the social system. If the commerce, the religion, and the science of England has done much to enlarge her empire, her improvements in the arts of agriculture has not done less. It has enabled her to feed fourteen millions of persons upon ground which a little time before supported but six. It is thus we see that the physical acts must be counted and weighed before we can tell what powers propel the wheels of society. He who shall count that society arises wholly from the action of mind, or he who shall assume the reverse, that mind is dependent upon matter will find himself in either case mistaken. The movements of society are results produced by the combined action of both the physical and intellectual conditions. So, too, we shall find that human nature itself is modified by the mutuality of attraction in society, into forms and results different from those at which it ever arrives in isolated individuals.

Ignorance of human nature is said to have been the cause of half the crimes and follies of mankind. But where is a knowledge of human nature to be found? It is plain it is not confined to oneself; for important as is the knowledge of ourselves, there are vast fountains of sensation, great reservoirs of mind, mysterious agencies, which could never be known to an individual, and are only put forth through the channels of society. One may discover within himself the conscience and the intellect of the spirit, but must look out of himself for all that concerns its connections with human mind. He may contemplate himself for a knowledge of his powers and his character; but, as a member of society, he is

one of a mighty mass which moves on by laws as fixed as those of the stars, resistless as the tides of the ocean, and swift as the currents of time. The knowledge of human nature, then, as it is manifested *in society*, is not the knowledge of one person, like a brick taken from Babylon as a specimen of the city, but is a knowledge of social action—the laws which regulate the aggregated whole.

This is that knowledge of human nature which is valuable to the human economy; by affording the only just basis of right conduct, wise legislation, or true methods of education. All that we can hope for from science in aid of humanity, is to be derived from this source. She has yet to develop the machinery of social movements, and teach the application of the new and tremendous instruments she has furnished to the elevation of the soul and the increase of ultimate happiness. The mechanical arts are aiding the science of political economy, geology is ministering to history, statistics are rapidly searching the general laws of both physical and intellectual humanity, and the study of language is discovering hidden analogies in the roots of all language, whilst the traveller and the scholar have disentombed the monuments of Egypt, and interpreted the mysterious records of deep and dark antiquity.

We thus see in what mode history, and its collateral aids, are developing a science of human nature, which shall contain a body of principles, in relation not only to what is strictly human, but to the forms and results of associated action, to the effect of the sciences, the arts, and modes of government upon the character and condition of men.

Whenever a system like this shall be formed, as in time it will be formed, it will commend itself to the universal assent of the intellect with as much certainty as the truths of geometry. Of the great value of such principles, and the interest with which they are received, we have examples, in respect to personal feelings and conduct, in the universal assent given to the apothegm of Solomon, and the almost universal sympathy with some of the proverbial passages of Shakspeare. These apothegms and passages are universal truths drawn from human nature, and entirely abstracted from particular applications. Hence they derive, even in Shakspeare, little aid from the narrative. Most of the quotations from the drama, made by orators are entirely impersonal. They are made on account of a principle or a sentiment, and not on account of the character which utters them. Shakspeare himself derives reputation, as much for his skilful analysis of human nature, as he does from the splendor of his poetry, and much more than he does from any skill in narration.

Here, too, history has the same advantage over the drama in the extent of its instruction, that it has over biography in the extent

of its jurisdiction. History is both dramatic and biographical, but it is not special and particular in either. The personal drama is, perhaps, the most interesting form of the narrative; yet it leaves us amused rather than instructed. No one looks among his friends and neighbors for Richards and Falstaffs; for he knows he will not find them: still less does he expect to see Calibans, Ariels, or the witches of Macbeth. He knows that the drama, whether prose or poetic, has its license. Nearly all its characters are extreme cases, and extremes make the exception and not the general rule. Indeed this difficulty holds true of nearly all fictitious characters, from Shylock to Sir Charles Grandison: and we are at no loss for the reason; for if a drama was made up of a dozen just such persons as we see about us every day, it would no longer be interesting. It is the very *ultraism* of fictitious characters which constitute their charm. The appeal is to the excitability of the imagination, and not to the soberness of reason. Hence if we learn human nature from such pictures, we learn it only through those general truths, which, as in Shakspeare, are put into the mouths of the speakers, independent of their relative positions.

Reality, as we have seen, has its interest; an interest higher than any which fiction has been able to attain. Yet this would seldom be the case, if it were confined to a very small circle of persons in the quiet scenes of peaceful avocations. History reaches it, by being able to include within its gallery of pictures, as well the peculiar and touching scenes of real life, which have been created by an extraordinary concurrence of events, as the magnificent drama of ages and of multitudes, which have been unfolding since the dawn of time.

It *is this unfolding* of human nature, as it is now seen in the social laws of those ages and multitudes; and now in the personal characteristics of those great leaders, in arts and arms, whom fame has made the impersonation of their times, which makes history the science of human nature. As such it wants neither interest, truth nor dignity.

It has the interest of a drama, of which *the world is the stage, and all the men and women in it the players*, whose action begins in deep antiquity when solemn mystery cast darkness around, and

> "———— gorgeous Tragedy
> In sceptred pall, came sweeping by,
> Presenting Thebes, or Pelops' line,
> Or else the tale of Troy divine.

A drama of which

> "The four first acts already past"

we may look back and examine the artificial machinery of its enactment. The player has long since dropped his heroic garb; the

pasteboard scenery has disappeared; broad daylight has been let in upon the stage, and nature claims her own. There we can see all the little wheels, as well as the great moving power; all the miserable stimulants which have excited the actor, as well as the nervous energy of his action; all the episodes of the play, as well as the great catastrophe towards which its characters rapidly hasten; and there too, truth has pencilled, by the pen of prophet, poet and philosopher, the motive and the moral of this drama of humanity. It is well to turn for a little while from the part we *are* playing, to the part that *has been* played; to turn the eyes from the strong light of orbs which now touch to the meridian to the milder glow of those which have passed beneath the horizon.

On this great stage of the world nations have been substituted for persons, and masses of men for individuals. Hence the philosopher has deduced laws from history, which were true of all mankind under the same conditions, instead of those partial laws which are true only in extreme cases, and are seldom applicable to real life. Take for example, the influence of specific institutions in perpetuating conditions, as exhibited in the castes of Hindostan, in which learning is confined to the Brahmins, while labor is imposed on other trades, and where ages on ages have rolled away without ever changing or improving the condition of the people; or, as in the English feudal system where an overshadowing aristocracy has been built up and perpetuated by the laws of primogeniture and entailment, or the influence of laws on morals, in the destruction of the known domestic ties, by the terrible laxity and yet cruelty of its institutions, and finally the *reaction* of those poisoned morals in the destruction of the state; for we find that the Emperor Augustus had a whole code of laws enacted to encourage marriage, in which great rewards were offered to those who married and great penalties to those who did not, and yet the Roman knights were so corrupt that they insisted upon its abolition; hence it was well said, that the Roman empire was destroyed before it was invaded by the barbarians.

In furnishing examples of these general laws of human nature of which history is the development, the statistics of modern times afford powerful aid and instruction. Mankind are now in the crucible of analysis, and the laws of social action will as certainly be systematized and demonstrated, as that the violation of them has produced half the miseries of the race. Take, for example, the law in respect to the formation of opinions; *ignorance* of that law, a recent writer has remarked, has to answer for the atrocities of religious wars, the horrors of the inquisition, and the too great severities of the penal code. Creeds and confessions have been handed to men at the point of the bayonet; and if there was no virtue in kind words there was supposed to be much in the sword. Yet whose opinion has *force* ever changed? Whom did

persecution ever convince? On the contrary, has it not become a maxim, that persecution assists the persecuted? And that even a fool or a villain, or a most fallacious creed, may be raised into consequence by uncharitable and violent attacks? Here the principle deduced from history is the same with that laid down in the gospel, that the true mode of persuasion is by kindness and charity.

Again, we have an example of another principle illustrated in the history of the penal laws of England, that when a punishment is disproportioned to the offence, however grievous and calamitous that offence may be to the community, society will not enforce the law. In a commercial community the crime of forgery is one of the highest which can be committed, because it attacks that commercial confidence which is fundamental to a commercial community. Accordingly in England they punish it with death, and no one fairly convicted has been known to be pardoned. Yet society believing this disproportioned to the offence very seldom convict: witnesses disappear, and juries find loop-holes of escape. And when we attach death to a still smaller crime, *theft*, the government itself steps in to commute the punishment, and not one of a thousand criminals receives the punishment awarded by the law. Law, then, to be successful must conform to the equity of society.

Again, we may refer to the established historical principle, that wherever mind and commerce are least restricted, there the social progress is the most rapid and the mind most active; whether we cite positive examples in Athens and the United States, or negative ones in China and Spain.

Further, we might deduce the utility of knowledge from the statistics of modern society, in the fact, that crime and vice have diminished as education has increased in those countries where accurate returns could be had.

The illustrations we have now given, whether from the dramatic scenery or the aggregate facts of society, all tend to show that in history, aided by its great adjunct, statistics, we must seek the true science of human nature. She has taken the guage and dimensions of humanity; she has descended into the caverns of the earth to describe the half-fed savage, and has ascended the heavens to "unsphere the spirit of Plato;" she has left no extreme of the race unvisited, and no principle of its nature without illustration.

In respect to this view of human nature, we may cite an extract from a recent article on statistics:

"To know human nature is to know the general laws of human action; to ascertain the general course of man's physical and moral faculties. Previously to all observation, it might seem that human actions would, if registered, present as vast a variety as the caprices of the will, and that to discover any thing like a law in their production would be more absurd than to investigate the

rules of the wind or the regulations of the whirlwind; yet when we pass from individuals to masses, we find even in those actions which seem most fortuitous, a regularity of production, an order of succession, that can arise only from fixity of cause. *Thus* were a man always to examine only individual drops of water, he could never conceive the beautiful phenomenon of the rainbow; it is only when the drops are aggregated in masses and placed in a position favorable for observation, that he can contemplate that glorious arch spanning the horizon and seeming to connect earth with heaven."

3. The third *use* of history is derived from its being the record of that *Providence* by which *God administers the moral government of mankind.*

That *there is* a system of compensations by which crime is made to produce its own punishment, at some time and in some form, enters into every scheme of religious belief, whether of savage or civilized, Jew or Gentile, disciple or sceptic. It was a fact legibly written in the constitution of men, and upon the works of nature. The true philosphy of the human mind taught it from the days of Socrates to the present time; the Bible teaches it both in the prophecy and the fulfilment of those tremendous desolations, which visited the iniquities of men and nations through their distant posterity; and it may be expected that history will teach the same lesson as she calls up, in long succession, the awful shades of departed nations. She will call them up from ancient graves, from ruins long unvisited, from monuments just discovered by the traveller, from pools where the bittern dwells, from mighty rivers and from desert plains, she *will* call the spirits of once glorious, long punished nations,

To vindicate the ways of God to man.

In illustration of this truth, we shall take but two or three remarkable examples. As a principle, *providence* invariably attaches to corruptions of morals in a people, the destruction either of the people or their freedom. Scarcely a people ever existed, whose history has not borne testimony to this invariable fact of their social existence. The corruption of morals destroys public strength which thus invites conquest from abroad, while its licentiousness imposes the necessity of a despotism at home. It is not the refinement, but the corruption of *manners*, that enervates the spirit, destroys the courage, and dries up the aspirations of a nation; it was thus when the despotism of the Cæsars was founded on the ruins of the Roman republic; and it was still further thus, as described by all its writers, when that despotism itself, with the empire over which it ruled, disappeared before a dark, yet uncorrupted barbarism. So also, it is truly said by Montesquieu, that when the people of England had actually reconquered their liberties

from the tyranny of the Stuarts, they had not virtue enough to establish a republic; a fact which we can well understand when we reflect upon the account given by Baxter of the English pulpit in his day, or upon the abandoned licentiousness of the court of Charles the Second.

A still more glaring and fresh example, that a people cannot escape, even under all the forms of liberty, from the effects of their own corruption; is found in the history of the last century in France. A people already licentious destroyed a government already despotic. Freedom unlimited was in possession of the people. The original elements of government were open to all the formations of which constitutional liberty is susceptible; experiment upon experiment was made upon them, but no experiment was able to bring out of the crucible, a principle strong enough to make liberty and corruption consist together. Over and over again did the whole French nation swear solemn fealty to successive constitutions; and as often did they fade away into empty air. License itself must have an end, and the pirates must have their laws. The army came in, to put an end to anarchy. The First Consul of the French Republic appeared on the plains of Marengo, and the First Emperor of the French received his baptism under the sun of Austerlitz; and at length when the laws of nations restrained the flood of conquest, the same nation received back the same profligate Bourbons whom they had thirty years before expelled; and when, in another revolution, they exiled one branch of that house it was only to place upon the throne the hated family of Orleans, which had furnished to the French Revolution, the most detested of all its terrible characters. Such is one of the stern lessons in which Providence has taught that liberty is inseparable from virtue, and that corruption shall be its *own destroyer*.

But we have a nearer and a more illustrious example of that Divine Providence, which leads nations through the wilderness as it did the Jews, in the history of our own country: and it is the more remarkable and the more unanswerable, as it stands exactly in juxta position both in time and civilization, to those examples of corruption punished which have been cited from the two most polished nations of Europe.

At the very time when the tyranny of the Stuarts became established in England, and the church became corrupt, the colonies of Plymouth and Jamestown were founded; and as it became clear, that even the commonwealth could not be sustained, and that liberty of conscience could not be secured, emigration to America increased. So too in South Carolina, early settlements were made by that Huguenot emigration, which were driven out of France by the persecution of the Protestants. Thus we see that Providence laid the foundations of this republic out of the

very materials which the corrupt governments of the old world had expelled from their borders. *The very acts* which in their execution left England and France to the self producing punishments of a dissolute tyranny, were made, by Providence, the means of founding in a new world, a nation from whom they, by its reflective influence, should derive reform and liberty.

But this was not all. When England had twice changed her government, and when the family of the Louises, after desolating wars and exhausting extravagance, and private licentiousness, had exhausted the moral energies of the French, the colonies planted in the wilderness had grown up in hardy strength, passed through a victorious revolution, and formed for themselves a written constitution setting forth and defining the great principles of human rights.

Who can look upon such a scene and not feel the moral sublime? Who was there that stood among those glorious events and did not feel himself sustained by an arm mightier than his own? Of all the soldiers of the revolution there was hardly one who did not look upon Washington as sent from Heaven. He was to them as the pillar of fire by night.

And of all the great chiefs and statesmen of that day, there were few who did not look upon the American Revolution as an extraordinary event, brought about by Providence for its own purpose. Many proofs from authentic records might be cited of this; but we shall take one only from the letters of one of the most powerful and distinguished men of that day.

Patrick Henry, in one of his letters says, "that the American Revolution was the grand operation which seemed to be assigned by the Deity to the men of this age in our country over and above the common duties of life. I ever prized, at a high rate, the superior privilege of being one in that chosen age; to which Providence entrusted its favorite work."

Such has been the course of Providence heretofore in building up and spreading out the strength and the glory of the American people. But of the future the indications can only be gathered from the lessons of the past. Let us take one from the most splendid era of antiquity.

Two thousand four hundred years ago, the Prince of Babylon walked in the palace of that mighty city. Its hundred gates of brass were spread around, and the vast plain about was filled with magnificence. Beneath rested in silence that city whose foundations were laid at the flood, and from the cloudless heavens shone the same bright stars upon which the first astronomer had fixed his gaze. The beauty of the Chaldees *excellency* was there. The Prince walked upon those battlements, saw that splendor, looked upon those countless orbs, and gave not the glory to God. Upon the plains of *Dura* he had erected a golden image, and his decree

went forth for all nations, and people and tongues to fall down and worship it. And now as he walked abroad and meditated in his heart, he said, "Is not this great Babylon, that *I* have built, for the house of the kingdom, by the might of *my* power and for the honor of *my majesty?*" And while the word was yet in his mouth a voice from Heaven came, "Thy kingdom has departed from thee:" and he was driven out from among men; he ate grass with the beasts; his hairs grew like the eagles' feathers, and seven long years was he wet with the dews of heaven.

His understanding returned again, and he sent forth another decree, that he praised the God of Heaven, "whose works are truth, and his ways, judgment, and those that walk *in pride* he is able to abase."

But the Providence which ruled in that nation was to be written in a still more terrible and enduring lesson. Another Prince rose up who made new idols. He drank wine, in the presence of a thousand lords and called upon nobles and ladies to praise the gods of gold and silver. In that same hour, the bolt of destruction was hurled from heaven, and the glory of the Chaldees departed forever.

Long time has passed since these scenes were enacted on the plains of ancient Asia; but history has treasured them up in her deepest memories. Poetry has clothed them in numbers; painting has transferred them to the canvass; and true philosophy would grave them on the human heart.

But *these* examples of human folly and of divine wrath are not alone. They are units among millions. History is filled with monuments; earth is strewed with ruins. Stranded wrecks lie up and down the highway of nations; that those to come may profit by the example. But if history be full of terrors, she is also full of hopes. In every storm there has been a light ahead; green islands have emerged from the watery deep, and new continents acknowledged the dominion of mind. Amidst all the desolations of the external world, *humanity* has progressed; and alike from history, from prophecy, and Providence, it has the *promise* of progress—of progress till restored to its lost estate; when wisdom and knowledge shall be the stability of the nations, and the spirit of man go forth as spotless in beauty as it is immortal in being.

ESSAY

ON

FEMALE EDUCATION,

BY

MRS. ALMIRA H. LINCOLN PHELPS.

To ALBERT PICKET, Esq.,
President of the College of Teachers:

SIR—I consider myself much honored in the notice of the Executive Committee of the "Western Literary Institute and College of Teachers," as communicated by their President, and very cheerfully comply with their request, to "make a written report on some subject connected with education."

I shall confine myself to the subject of *Female Education*; which I shall consider,

First, in regard to the well being of woman herself;

Second, in its effects on the character of the other sex; and

Third, the improvements which have been made in Female Education.

I. It is not unfrequently asserted, that "*education renders females less contented with the lot assigned them by God, and by the customs of society; that it tends to draw them from their appropriate domestic duties, and thus renders them less happy and less useful.*"

It is no doubt true that intellectual enjoyments do, in some degree, cause a disrelish for the common toils of life, such as fall to the lot of most females; and one who has acquired a taste for those higher enjoyments, without being at the same time fortified

with correct principles, may indulge in repinings when circumstances demand the sacrifice of her own refined tastes, and require attention to objects of an humble and material nature. But the same argument may be urged in relation to male education. The man whose eloquence has power to move the souls of his fellow men, or whose enlightened understanding can illumine the darkest subjects connected with jurisprudence, metaphysics or theology, can scarcely be expected to feel entirely satisfied with occupations which demand mere bodily toil, or to rest perfectly contented in the privation of all intellectual enjoyments. And yet, circumstances may compel the statesman and the scholar to resort to manual labor, or to petty plans of economy uncongenial to their refined and elevated thoughts, and then their intellectual eminence and refinement may, perhaps, embitter the cup which but for them would have been sweet.

But man was made for improvement; his soul thirsts for it; and, in proportion as he becomes enlightened, his spiritual nature rises above the material, and assimilates him to beings of a higher order. Woman has the same intellectual nature as man; she too, says "give me knowledge, it is the food which my mind craves, and without which it cannot rest satisfied."

The constitution of the rational mind then leads it to seek for knowledge, and the great secret of education is, while imparting this necessary intellectual food, to incorporate with it those moral sentiments that will strengthen the soul in virtuous resolutions, and *give courage to follow where duty leads.* With these auxiliaries, intellectual culture becomes a blessing both to man and woman, by rendering them happier, and enabling them the better to fulfil their obligations in the social state. In adverse circumstances, a woman thus educated, and thus fortified, can perform the humblest offices without regarding them as mean or vulgar; for she has learned to consider her true dignity as associated with the performance of duty. It is the imperfectly educated woman, or she whose moral developments have been sacrificed to the intellectual, whom we may expect to find pedantic, improvident, and undutiful.

The cultivation of the mind opens to woman sources of enjoyment independent of the world. She who can, at her own fireside, commune with the great and good of all ages and countries, needs not the excitement of public amusements, nor the entertainment of scandal. She, who can raise the minds of her offspring to the higher walks of learning, or can judge of the instructions of others, possesses an inestimable advantage, and a source of pure and elevated enjoyment. But how many mothers have felt the mortification of seeing themselves behind even their young children in a knowledge of the elements of literature and science, how many have been imposed upon by ignorant pretenders to

learning, and committed the instruction of their children to incompetent teachers.

Education is then desirable for woman herself, promoting her happiness, her dignity, and her usefulness.

II. We will next consider Female Education in relation to its effects on the character of the other sex.

God created woman to be a companion for man, to be with him, to share in his fortunes, his emotions and his thoughts. If this companion be ignorant, trifling, incapable of comprehending the truths of science, or of enjoying the refined pleasures of taste, is it not evident that she will be a hindrance to him in all that constitutes his true elevation?

Let man then, as he values his own best interests, as he regards the future improvement of society, as he would faithfully discharge his duty to the being committed to his guardian care, watch over the interests of female education, and invite woman to share *with him* in intellectual enjoyments. What a field for mental activity, in exploring the depths of ancient learning, in comparing the mystical mythology of the heathen with the revealed word of God, the poetry, philosophy and science of the ancients, with those of the moderns, and in tracing the progress of literature and language from their birth to the present day.

Let man, more calm and persevering in investigation, lend his aid to woman in the perception and development of mathematical truths, teaching her the art of reasoning, and the habit of mastering her own thoughts, that she may thus learn *reflection*, and to make her deductions from *reason* rather than impulse. Let him introduce her into the glorious temple of science, point out the constellations of the heavens, and explain the wonderful principles by which, under the direction of Almighty power, the unnumbered worlds are sustained, moved, and regulated. When thought, stretched to its utmost tension in these sublime researches, becomes wearied and confused, let him descend to the earth, to contemplate with his companion, the wisdom of the Creator, as exhibited in the various natural objects scattered over its surface.

The female mind, enlarged by natural science, learns to read "sermons in stones" and to find "good in every thing;" it is furnished with a new internal sense, by which are rendered manifest the symmetry and method which pervade the works of God. Thus instructed, woman becomes fitted for the companion of enlightened man; without education, she is but his toy or his slave. In the character of a mother, no less than in that of a wife, is a cultivated, well balanced mind of the highest importance. While to those females who may not be called to sustain either of these relations, dignity and elevation of mind are necessary to secure to them respect, and the enjoyments connected with the pursuits of knowledge, to render them happy.

III. In turning our attention to the advances already made in female education, we see much in the past which demands our gratitude, while, in the vista of the future, a fair and noble prospect rises before the imagination. So late as the beginning of the nineteenth century, there was little opportunity for a female to acquire a liberal education. In some rare cases, an enlightened father, esteeming the intellect of his daughters no less precious than that of his sons, permitted the former to participate in the instructions of the latter in the higher branches of education. The only schools where females could resort, besides the common district school, were *academies* and *boarding schools*. In the academies, one teacher was expected to hear lessons of all kinds, to teach writing, drawing, etc., and, at the same time, enforce the discipline necessary for preserving order among a large number engaged in a variety of pursuits. Under such circumstances, a teacher could know little of the character of each individual pupil, either intellectually or morally; and very deficient were the aids afforded the pupil in comprehending her studies, or in inspiring her with the zeal necessary to a successful pursuit of knowledge. These academies, moreover, were often promiscuous assemblies of young persons of both sexes, brought together with the professed object of acquiring a knowledge of literature; but, in reality, the situation was often made subservient to an early introduction to the corrupting arts of coquetry, or resulted in a premature development of the *affections*, to the prejudice of the *intellect*.

Boarding schools were often mere nurseries of affectation and frivolity, where one person, and that one often wholly unqualified to instruct, would attempt to teach the various branches of education, together with the fashionable accomplishments of the day, as painting, embroidery, fillagree work and music. The existence of the school depending chiefly on *pleasing the pupils*, they were generally permitted to pass their evenings in society, and allowed an unrestrained intercourse with the other sex, at an age, of all others, the most dangerous and imprudent. While the sisters were thus employed, the brothers, in the classic halls of Yale, Harvard, and Nassau, were trained to laborious study and carefully conducted up the hill of science, to the region of intellectual light. When the learned man desired a companion, where was he to find her? His choice lay, on the one hand, between the superficial boarding school girl whose whole education in many cases was summed up in her piece of embroidery, and who was, in reality, fitted neither for ornament nor use; on the other hand, was the domestic drudge, who having been, in her father's house, a patient and useful laborer, might be expected to relieve her husband of domestic cares, and leave his mind free to range in *his* more elevated sphere. Alas, for the virtuous and noble minded, but ignorant girl selected as a wife from such selfish motives! Must there

not too, have been in the mind of the enlightened husband, the christian and philosopher, some "compunctious visitings" when he beheld the servitude of one created his equal, and to be his help-mate, not his slave?

Thirty years since, the writer recollects hearing her elder sister, then a young, enthusiastic girl, inveighing against the injustice which withheld from females the advantages of education bestowed upon the other sex; she said, what, in my childish folly, I thought to be very absurd, that "there should be colleges for females as well as for males, and that the time was at hand when such institutions would exist." Fifteen years afterwards, this visionary girl, (as her friends then called her) had founded the Troy Female Seminary, which in its thorough and liberal course of study, its various instructers and recitation rooms for different branches, its separate apartments for pupils where they can uninterruptedly pursue their studies, may very properly be termed a *female college.*

The establishment of *female seminaries,* or institutions of a permanent and elevated character, uniting teachers of varied talents under the direction of one or more principals of experience and wisdom, must be regarded as a most important step in female education. Here, a regular system of instruction may be pursued. The teacher of a class in a recitation room devoted to that purpose, and with time, not only for previous preparation herself, but to lead her pupils to the investigation of their studies, has an opportunity for making an impression on the mind of her pupils, of cultivating her moral powers in connexion with the intellectual, and of establishing that sympathy which, as it were, gives access to the soul, and affords a teacher an inestimable advantage, in the business of mental cultivation. Seminaries of this kind are fast multiplying in our country; they are not only the nurseries of female talent, but to those of the sex who are capable of teaching others, afford stations of dignity and usefulness. It may seem arrogant in Americans to say it, but it is true, and a conviction of this truth may serve to encourage us in our efforts—*Europe is now looking to us as pioneers in female education.* Madame Belloc, of France, in a letter to the writer, says, "We are far behind your country in female improvement; we look to you for an example of what women can do. The books which are used in your female seminaries are above the capacities of our young women."

Madame Necker de Laussure, of Geneva, in a private letter says, "The success which has attended efforts for female education in America are well-known and appreciated on the continent. What a noble enterprise to raise up teachers who will diffuse throughout the American continent the blessings of knowledge and religion in an infinite progression, and prepare for their future

duties, young persons, hereafter to become mothers. This is doing good on a grand scale!"

The senior partner in one of the first London publishing and bookselling houses, writing to his correspondent in this country, pays a high compliment to our works of education and our female institutions; he says, "We have no female schools in this country to compare with some of your female seminaries; they are attempting at Edinburgh something of the kind, but they have not yet been entirely successful, owing, I believe, to the circumstance of their employing principally male professors who do not make their instructions sufficiently interesting and intelligible."

The existence of the "Western College of Teachers," is an evidence of the increasing interest that is felt on the subject of education, and the fact that this college through their executive committee requests females to furnish them reports to be read at their annual convention, evinces a liberality of feeling no less honorable to the one sex than encouraging to the other. Though New England has long prided herself on her literary institutions, the star of female education appears rising in the *West*. We hail its appearance as the harbinger of a brighter and better day now dawning upon the moral world.

It is to the younger states, if any where, that we must look for liberal endowments of female institutions. New England, priding herself upon her steady habits, gives little encouragement that she will change her policy which gives all of aid to male institutions, leaving female education wholly to the uncertainties of chance. May we hope that the attention awakened to this important subject will not be allowed to slumber; but that the time is at hand, when not only *private* patronage and liberality will be exerted in the cause of female education, but when state legislatures will consider it of sufficient importance to bestow upon it their fostering care and bounty.

ESSAY

ON

CONVERSATION, AS A STUDY TO BE INTRODUCED INTO SCHOOLS.

BY

MRS. CAROLINE LEE HENTZ.

WHAT is the object of education? Is it to enlighten the mind for the selfish gratification of the individual, or to enable him to communicate to others, the knowledge he has acquired, receiving in exchange, the intellectual riches, derived from the same source? If man is a social being, there can be but one reply to the question. To answer the purposes of his existence, he must not only open his own mind to the light of science and literature, but endeavor to diffuse, with reflected brightness, the rays which he receives.

On an occasion like this, when the friends of education are gathered together, to discuss its interests, and promote its advancement, it seems appropriate to offer those suggestions, relevant to the subject, which are the result, either of experience, feeling or reflection.

Is there not a great deficiency in the system of education? Pupils are taught, by daily and laborious lessons, the principles of every indispensable branch of science. Teachers employ their time, their talents, their energies, in cultivating the *memories* of those committed to their care, but do they at the same time, teach them to *think*, to *reason*, and to *converse?* Speech is the noblest gift of God—next to the immortal soul. In the glowing strains of the Psalmist, it is called "the glory of our frame." This noble gift, this god-like attribute, should not be exposed to the evils of

neglect, to the pollution of corrupt communication, or to the paralysing influence of self-distrust. It should be cultivated as the highest branch of education; as the one, which will impart a grace, a finish, a beauty, and a power to all the rest. The mind may be crowded with information, every cell in the store-house of memory filled with the hoarded gems of science, yet not one beam of light be permitted to struggle through, to give evidence of the wealth that is within. Knowledge to be *power*, must be *felt*, and to be felt, it must be *communicated*. If half the time occupied in the acquisition of science, and in gathering up the wisdom of past ages, were devoted to clothing the thoughts thus gained, in words that breathe and burn, what a flood of knowledge would be poured upon the world, that is so often confined to the bounds of the individual mind! Conversation is called a talent—a gift. It may be made an art—a science. It may be *taught* in academies, and introduced into the classic walls of the venerable Alma Maters of our country. The year previous to graduation, might be given entirely to reading and conversation, instead of the dry routine of exercises which become wearisome and unprofitable by constant repetition.

It is a well-known truth, that many, who have borne the highest academic and collegiate honors, and whose reputation as scholars, has preceded them, in the walks of life they were expected to adorn, are mere cyphers, or automatons in the social circle, their lips hermetically sealed, and the treasures of their intellect as effectually locked from the world, as the miser's hoarded gold, from the famished children of want.

As well might these sons of science and erudition be placed on the shelves of a library, by the mouldering volumes of antiquity, as to mingle with the socialities of life. Had the master minds that presided over *theirs*, during the years devoted to study, taught them to *digest* the ideas which they acquired, to arrange them into classes, and to fashion them into words of clear and vigorous import, these living encyclopedias might have unfolded their pages to the eye, and become sources of light and life and knowledge. It is said that example is more powerful than precept. Behold an illustration of what youth can accomplish, without any auxiliary but a determined will, warring against the weakness of nature. There was a gentleman, educated in one of the celebrated universities of our country, not more distinguished for the strength of his understanding, the variety of his information, than for the fascination of his manners, and the eloquence of his conversation. In every circle in which he moved, he was the cynosure of attraction—for he carried with him, a wizard charm, a spell of deep power to charm the senses of his auditors; the charm of a rich and lofty intellect constantly acting and exerting a living influence on the intellects of others. He was not ambitious of being sur-

rounded by mere listeners. He had the power of eliciting the thoughts of the most silent, and of emboldening into expression the sentiments of the most diffident. Surely an influence like his, is as refreshing and invigorating to the intellectual world, as the river to the landscape, flowing on in fullness and beauty, receiving the tribute of a thousand streams, imparting greenness and fragrance and flowers, and bearing at last, its own accumulated waves to the ancient reservoir of waters. And how did he acquire this wondrous power of expression,—this sorcery of mind?—or was he thus munificently endowed by the direct bounty of nature? A friend who had known him from boyhood, and remembered him, as remarkable for an awkward and hesitating manner, expressed his astonishment at the transformation, and asked him what had wrought so great a miracle. "*Patient and persevering labor,*" answered this eloquent man. "From my earliest years, I was conscious of my natural defects, as well as my natural capabilities. With a mind above my companions, I was looked down upon by them, in spite of my scholastic attainments, for I was weighed down by a bashfulness, a self-distrust, that brooded like a night-mare over all my faculties. Had my teachers in learning observed this mental paralysis and applied the remedy, I would have blessed them as the healers of a disease most deadly to the moral, as well the intellectual energies. I looked in vain for aid, and became my own physician. I committed the thoughts to paper, that struggled in vain for utterance in language. I clothed them in words, and read them aloud in the solitude of my chamber. Every night, I held in this manner, an argument with myself, upon every possible subject of conversation. I continued this laborious task for years, till the habit of expression became so familiar, words came at my bidding, like spirits called up by the magician's wand. I have not labored in vain. By being able to communicate the knowledge I have acquired, I find it constantly increasing and deepening—and then the consciousness of such a glorious freedom of mind—who would exchange it for a bondage stronger than that occasioned by bars of iron and links of steel?"

Say not such a character must be vain and artificial, that conversation can never be taught, or acquired, that studied communications of thought must be cold and inexpressive, and the glow of feeling chilled. As well may it be said, that the strains which lift the soul to heaven are cold, because the musician may have employed years in the inflexions of his voice or the modulations of his keys. Why is Demosthenes presented as a model for the imitation of the youthful orator?—exercising his stormy eloquence near the murmurs of the ocean's wave, filling his mouth with the pebbles that strewed the beach, conquering in solitude the deficiencies of nature, that he might hereafter make the walls of his country echo with the thunders of his tongue, and despotism

tremble before its mighty influence! Was he cold, and artificial? He, the stormy, the vehement and impassioned, whose oratory is compared to the breath of the tempest, the rush of the cataract, and the raging of the deep? No! He had wrestled in secret with his own spirit, till he came off victorious from the strife; and whoever thus triumphs over the difficulties of nature should share the laurels that decorate his brow. Rather deem such an example worthy to inspire the youth of both sexes with emulative zeal—let it appeal to parents and teachers to lead them to think deeply on a subject too much neglected, and indeed completely set aside in the general system of education. May not conversation as a study be introduced into schools, as regularly as geography, astronomy, mathematics, or any of the usual branches of science? Great as would be the advantages resulting to both sexes, the female mind would be benefitted in a superior degree. Man, when he leaves the institutions of learning, is brought into more immediate contact with the world. By collision his energies are struck out; by constant friction they are polished. Engaged in the bold scenes of political strife, of commercial interest and professional duty, he is compelled to draw more largely from his own mind, and necessity supplies what practice has denied. But woman, when free from the restraints of scholastic discipline, is too often placed in situations where the knowledge she has acquired is as of little practical use to her, as would be the art of embalming the Egyptian dead. All the studies she has pursued being received into her *memory*, not made a part of the texture of her mind, lay there in unappropriated superfluity. She could speak of the gases that compose the atmosphere, of positive and negative electricity, of pneumatics and acoustics: but opportunities seldom occur, when scientific rules, supposed to be known by all, can be gracefully introduced into conversation, and she comes to the conclusion that chemistry and philosophy are valueless acquisitions. She has never been taught to take by the hand these daughters of science, ancient in origin, but immortal in youth—She has never walked with them as companions in the great laboratory of nature, and analyzed the wonders of creation—She has never descended with the first, into the mysterious caverns of the earth, nor borrowed the wings of the last, to bear her through the starry arches of the skies. Having never *discoursed* with them as *friends*, they soon become strangers and aliens to her sight—and what is the consequence? Destitute of materials for conversation, she flies to cold frivolity and wanton levity, if not to envenomed slander, to fill the *aching*, intellectual void.

But is this inevitably the result? May not knowledge be incorporated into the mind in such a manner as to be incapable of being separated from it?—like an invisible essence, may it not penetrate every part of our being, and be exhaled, as unconsciously

as the air we breathe? It is not necessary to drag forward books and studies as witnesses of our erudition. The presence of fire is known, (even when concealed,) by the genial heat it diffuses around it; and the weary pilgrim is conscious of the vicinity of water by the coolness of the gale that fans his brow. The iron furnace, through which no flame can penetrate, gives out a more radiating warmth than the blazing hearth; and even in the drakness of night, we know when the silent dew is refreshing the herbage and the flowers. The simplest remark uttered with dignity, propriety and grace, may give evidence of the informing power within, and its presence once acknowledged, frivolity, levity and evil report will fly from before it, like unholy shades, from the day-star's beam. If the unbounded influence ascribed to woman be true, if her peculiar sphere be the social circle and the fire-side of home, is it not through her *conversation* this influence is to be exerted; is it not the medium through which her soul must shine forth? If this be admitted, how vast must be the importance of that system which would lead to the full cultivation of the faculty that distinguishes us from brutes, and assimilates us to angels? What words could speak the value of that institution, formed on principles calculated to develop all the powers, moral, intellectual, and social,—which not only furnished the richest material for thought, but taught the art of throwing over those thoughts, the ample drapery of imagination, of arranging the folds in every graceful form, whether falling in the grandeur of ancient magnificence, or wreathed in the light festoons of modern taste?

It may be asked, in what manner an art can be taught in schools, which seems to depend so much upon impulse and opportunity? A class being formed and a subject previously selected, the pupils might be required to give their sentiments individually, and then the teacher, receiving their ideas, could give them back to them, clothed in more graceful and expressive words, explaining their meaning and application, and adding synonyms to be used on future occasions. Millions of topics might be selected to rouse the attention, excite the sensibility, and stimulate the curiosity of the youthful mind. The dim chronicles of past ages, the great events of the present, the biographies of illustrious individuals, the immortal works of genius, the wondrous inventions of art, the bold discoveries of science, the untiring labors of man—and then, nature, all-glorious nature—unbounded in her riches, exhaustless in her mysteries, harmonious in her operations, sublime in her results; —how innumerable are the subjects to be presented to the young reasoners, as food for reflection and exercises for conversation! Christianity too, that high and holy theme, so generally confined to the altar of God and the chamber of the devotee, might be brought in with all its pure and elevating influences, nor need its heavenly robes be soiled; because the lips of innocence are per-

mitted to breathe upon their whiteness. Imagine, for a moment, an institution where exercises like these are daily practised. Behold a teacher, surrounded, not by mere mechanical, beings set in motion by the springs of memory, but by a class of *listening, thinking, speaking* pupils. He may hold in his hand, perchance, the divine pages of Milton; he quotes some glowing passage, directs the attention of the young critic to its various beauties, calls upon them for their own original opinions, correcting their language, exalting their ideas; and in the midst of the rich stream of melody, flowing into their ears from this minstrel of Paradise, pointing out to them every noble and majestic sentiment, swelling like rocks through the gushing waves. He brings before their mind's eye, the inspired bard, in the sublimity of his flowing locks and sightless eyes, with one hand opening the gates of Heaven,

"Harmonious sound,
On golden hinges turning,"—

with the other, unfolding the portals of hell, and unveiling the unutterable mysteries of eternity. He dwells on the mighty power, that, while the doors of vision are closed, can fill with "bright effluence, of bright essence increate," the chambers of imagination; and draws men towards his Maker in near and ineffable communion, as when our first counsellor walked with him in the groves of Eden. Can they rise from a lesson like this, without being warmed by the triumphs of genius, without looking into their own souls, to see "if eyes are planted there," and praying for a spark of the same celestial fire, a glimpse of the same intellectual glories? One day, the music of poetry may breathe its sweet tones into their hearts, calling for the responsive harmonies;—another, the same guiding hand may lift them up the starry heights of philosophy, and pausing on the summit, lead them to converse of all they have studied to revive the great truths they have learned, and to separate the gold of instruction from the dross with which it may have been mingled. Would not hours thus employed, impart an elevated tone to the character of the pupil? Daily required to express his own thoughts, on the noblest themes, to those he most reveres, he will endeavor to clothe them with decency and grace. He will thus learn to communicate with his own heart, and become conscious of the wealth of his own resources. The youth, accustomed to hold such converse with his teachers, will not shrink from the companionship of gifted minds—in the bashfulness of silence, and the sullenness of reserve. He will take his station with modest confidence in the ranks of society, improving every fitting opportunity of showing by the propriety, purity and power of his language, that he has been *educated* to *think*, to *reason*, to *feel*, and to *converse*.

Conversation thus cultivated would no longer degenerate into

idle words, unmeaning badinage, or covert blasphemy. It would assume its original dignity; the pure communication of glowing hearts and immortal minds; the interchange of elevated thoughts and glorified aspirations. The social circle, formed of beings thus educated, would present a scene that purer intelligences might witness with delight. There the music of the human voice attuned to harmony and love, uttering only thoughts of beauty, clothed in words of purity and grace, would fulfil the purposes of Him who formed the eternal melody of the spheres.

There is a solemn text in Scripture, which says, "for every idle word that is spoken, we shall render an account thereof at the day of judgment." This is not addressed alone to the bold blasphemer, who takes the holy name of God in vain, nor to the unthinking scoffer of the mysteries of Christianity—it refers to those who *neglect* as well as *abuse* one of the noblest gifts of their Creator, and convert an instrument of glory into shame. Let the moralist reflect on the general use made by mankind of the blessing of speech, and ask if something ought not be done to redeem it from degeneracy. In this age of improvement, when the volant mind flies on the wings of invention, into untravelled regions—when woman, awakened to the best purposes of her being, walks by the side of man in the paths of knowledge, with a listening ear and a kindling smile, may she not also be taught, with him, the clear and informing tongue?

The materials of knowledge have long been supplied: It remains to teach the most exquisite workmanship. The marble dug from the quarry, does not shape *itself* into the stately structure, or the breathing statue; it must be hewn and polished by the hand of toil and skill, and arranged into those sublime forms that rise mid the ruins of time, as beacons of a past age.

There is an eloquence that sweeps in power over the ears of the listening throng, carrying the feelings irresistibly on, as the strong gale the leaves of the forest. This is the eloquence of oratory; and is owned only by those master spirits who rule the destinies of others. There is another—persuasive, yet powerful, stealing from heart to heart, and mind to mind, leaving a redolence, a greenness and freshness wherever it breathes, like the early breeze of spring,—and this is the eloquence of conversation. An eloquence that may be felt, far as the socialities of life extend, in the halls of wealth, at the festive board, round the fire-side of home, and at the stranger's hearth. Let the instructers of youth endeavor to teach this divine art; let it be made a subject of emulation and ambition; brought before the mind as a daily study, and a source of nightly reflection;—then, and not till then, will language become the true vehicle of thought and the medium of conversation. Let the chronological table, the mathematical problem, the compound syllogism, for a while be laid aside; and imagina-

tion, taste, sensibility and genius be called up from their secret recesses, to give their gilding and decorating touches to the works that labor has wrought. The foundation has been laid, the temple reared, and the columns that give strength and duration to the fabric swell on the eye. Let imagination then come, and shed its moonlight radiance on the scene, taste twine around the pillars its graceful garlands, sensibility cover them with dewy gems; and genius, the great enchanter, people every aisle and arch with the shadowy images of the past, or the resplendent visions of a future world.

A renovating spirit is gone forth, and wherever it breathes, the waste places of society are made glad and rejoice; and the intellectual wilderness blossoms like the rose. The epicure leaves his banquet for a richer feast, and the bacchanalian his goblet for a more animating draught. The Amreeta cup of immortality, described in Scandinavian mythology, could hardly possess a diviner flavor than the sparkling flow of soul mingling with soul, in intercourse thus chastened and exalted.

Let the child of immortality appreciate and *appropriate*, as he ought, the gift of speech, the mark of his heavenly birth-right, the seal of the inspiration of God, then indeed he shall become a "little lower than the angels, and be crowned with glory and honor."

ADDRESS

ON

EDUCATION, AND THE BEST MEANS OF ACQUIRING IT.

BY

T. S. REEVE.

GENTLEMEN: In obedience to the call of your venerable president, the writer begs leave to submit a few remarks upon the important subject of education.

These remarks will be the result of the writer's personal experience and observation, combined with that of others, who have been engaged in promoting the very worthy objects of your most valuable institution: most valuable, because it is endeavoring, in the only sure way, to perpetuate the infinitely rich blessings which this country enjoys, by widely disseminating the seeds of knowledge, and preparing a halo of honor for the profession of teaching. All institutions which have a tendency to diffuse information, even to a favored few only, are useful and worthy of our country's regard; but that institution whose benevolent arms embrace the best interests of *all*, rich and poor, certainly deserves the richest encomiums, and highest esteem, which a grateful people can bestow. That the Western College is of this latter character is obvious from the fact, that its objects are to raise the standard of teaching to an eminence equal to the most distinguished profession, and to provide and qualify men for the interesting and momentous employment of communicating knowledge to others.

In pursuing the subject under consideration, we shall institute

two inquiries, to answer which will be our purpose, so far as the limits of a short essay will permit.

First, what is education?

Second, what is the best method of acquiring it?

1. What is education?

In the general acceptation of this term, it means the instruction of children: that is, teaching them to read, write and spell a few words; teaching them a little arithmetic, grammar, and perhaps a little history, merely by rote. But what we understand by the term education is quite a different thing. It is the process by which the mind becomes acquainted with those subjects of investigation and instruction with which it comes in contact. The word education means the training, bringing up, and disciplining the mind.

To train the mind, is to exercise it; to bring it up, is to advance its exercises from one degree to another; and to discipline it, is to cause these exercises to be performed in the most philosophical manner. If our definition is correct, and founded upon the philosophy of the human mind, then education is not confined to the school house, nor developed by the school-master whose chief employment is to force a few abstract ideas into the unexpanded and unexpanding intellects of his hopeful urchins, with a rod and ferule, but by the use of *all* the ways and means which can be successfully employed to advance the intellectual improvement of the child, the youth, and the man. Of course the true system of education begins in the nursery, and the only rightful teacher there is the mother. How important then is the education of females. It will be seen ere long that female education is as important to the welfare of this republic as that of men, if not far more so. But, to return, having settled this point of investigation, viz: what is education? we shall proceed to our second inquiry, which is,

2. What is the best method of obtaining it?

To answer this question with precision, requires great deliberation and experience, and a thorough investigation into the nature of mind and the best mode of acting upon that mind through the medium of the senses.

That the present writer is fully qualified for the task which he has imposed upon himself, is not assumed, but if his partial information and experience on this deeply interesting subject can possibly afford *any light*, his object will be obtained.

The mind is the man. Without it, the man is nothing but a worse than useless lump of flesh and bones. He has limbs, to be sure, but they are of no use. The whole machinery, unequaled in complexity, beauty, and majesty, is like the wheels of a watch without a mainspring. It is the mind then, that we are to operate upon. How is it to be approached, is an inquiry worthy of attention. If we wished to secure an interest in the good will of a

king, we should make it a matter of peculiar moment to approach him at that precise time and in that manner which is best calculated to win the monarch to our cause. So if we would produce the *most desirable* effects upon mind, it becomes our duty to study the time and mode of approach to it, otherwise our efforts will be rejected, and our labors vain. Mind cannot be forced by human agency, and herein, we apprehend, lies no uncommon error in the various systems of education at the present day. One grand object to be achieved by them, is, to *force* knowledge into our youth. Coercion is resorted to by almost all. "Spare the rod and ye spoil the child," is a proverb so literally believed in, and acted out, that very few have inquired into its spirit or meaning. Some kind of punishment is often necessary and wholesome, but severe punishment very seldom. There is an almost total want of a proper regard for the thing acted upon, in the education of our youth. If we had a plant of great delicacy, beauty and importance, we should feel a deep anxiety to know the best mode of rearing it to perfection. And not only so, but our anxiety would extend itself to those things which might prove obnoxious to its growth. With what eagerness should we watch its early developments, and with what daily interest should we behold its opening beauties and fragrance. So with mind. It is a plant, (if we may be allowed the expression) of *peculiar delicacy, beauty,* and of *infinite importance.* It must be cultivated, *and it will be cultivated,* in a greater or less degree, either for the better or for the worse. To carry out the figure more fully, mind is an exotic plant, and therefore requires the greater attention and solicitude. It is not indigenous to this terrestial soil, and consequently it is not only necessary to endeavor to enlarge its conceptions and expand its views, but still greater care should be taken to prevent its contact with any obnoxious or extraneous matter. The truth is, that there is greater difficulty in subduing or removing from the mind evil influences, than in expanding its useful capacities. With this view of our subject, we are enabled to learn two very important things. 1. That it is an *exceedingly difficult*

"——— task to rear the tender thought,
And teach the young idea how to shoot."

And, 2d. That there are few to be found capable of doing it. There are various other qualifications necessary, aside from the possession of the specific knowledge we wish to communicate to others. An A. M., however well obtained, should not alone be taken as a sufficient evidence of the individual's qualifications to instruct. Nor should the want of this college degree simply, debar any from the high and exalted station of instructer. The reason of this is apparent. 1. The course of training in most, if not all, of our colleges is sadly deficient. 2. It is not every one,

who can or does stand high in his class, and deservedly too, that is fit, or able *indeed*, to take of the fund of his own hard earned acquisitions, and impart it to others. 3. Their knowledge is not always the kind which is best calculated to benefit society in general.

The very first thing to be attended to, is a regard for the minds to be operated upon. The teacher should have some adequate idea of the worth of that mind which is put into his hands for cultivation. He should feel a sincere regard for it. This regard should lead him to study carefully the natural temperament, faculties, and inclinations of that mind. He should learn its propensities and gifts by taking a deep interest in all its actions and desires, so far as expressed. It is in this way that he can learn how and when to approach it so as to secure a welcome reception. His regard should lead him to act with the most perfect candor towards it, and to bear with all its ten thousand caprices in such a manner as to secure its easy acquiescence in that which is right. It should be his duty to watch for and duly appreciate every laudable effort on the part of his pupil to overcome a difficulty, and to administer encouragement in a thousand different ways to keep up the interest already excited in the mind. Indeed, to use a very common phrase, "human nature" should be one grand object of every professional teacher's attention. Unless he has some knowledge here, his efforts will meet with only partial success, if with any at all. Hence one great reason why some very learned men cannot make good teachers, and why some men with limited education succeed tolerably well. The teacher's knowledge should go so far as never to ask of a pupil more than he is abundantly able to perform, and never to impose a task upon a child which is evidently against his feelings, without, at least, showing him the reason of it. The human mind must be reasoned with, and if we would instil into its *infancy even*, any good thing, it must be done in a reasonable way. For the very first efforts of infantile intellect are to discover for itself, the reason of the things which surround it. Therefore, no person is qualified for the office of teacher, unless he can take a most lively interest in the ten thousand different ways in which an intelligent mind develops itself. He must value them highly, and duly appreciate all its performances. The next requisite qualification of a teacher is a pleasing manner of communicating his instructions. By this we mean, that affable courteousness which can never fail to please, *even* children. The teacher should be easily approached nor hold himself at a distance, a distance so great in many instances that the pupil trembles when called upon to come into his immediate presence. Instead of this, the pupil should always feel a delight in coming before his instructer. He should be made to feel, and feel it from the heart too, that his teacher is, next to his parent, his best friend. I do not

mean to be understood to say, that there should exist a kind of "hail-fellow-well-met" familiarity; by no means. But the pupil should exercise the same kind of regard for his teacher, as he does for his father. But what is the prevailing system of education in this particular? Fear is that passion of the human mind which is almost universally brought into action. The child is taught to be afraid of every thing, whereas he should be taught to be afraid of nothing but doing wrong. There is the fear of punishment, fear of disgrace, fear of doing less than others have done, and a thousand other fears. It is a common saying that children must be afraid of their teacher or he can have no influence over them, and in obedience to this principle, the reign of teachers in the school-room has been and is now emphatically, "the reign of terror." A greater error could not well be committed. It must appear obvious to every reflecting mind, that this system is wrong in toto. It is a system fit only for slaves. Fear disqualifies us for the performance of any duty, and therefore wholly unfit to be the operative principle to carry youth along in the acquisition of knowledge. Mind, in the development of its powers, should be left free. It should maintain a perfect self-possession in the investigation of any subject. For just in proportion as it is thrown off its balance or guard, it will fail to put forth its native energies, and consequently its progress in science will be retarded. Every thing, therefore, like austerity, should be carefully excluded from the manners of the teacher. There should be nothing in his character calculated to excite fear or disgust, but on the contrary, he should possess those traits which irresistibly create for themselves, respect, love and veneration.

Notwithstanding we have expressed our sentiments so freely upon the subject of fear, yet we are far from believing that no motive is necessary to induce the mind to develop itself; on the contrary, we maintain that the whole course of education should be a complete system of motives. For motive to mind is what a lever is in mechanics; without it, mind would become nothing better than inert matter. The motives which can be used are various, and very different in their character. One we have already discussed as being incompatible. We will here introduce that motive which we think is best adapted to the point in question. This is the motive of interest. When our feelings are deeply interested, they prompt us to action. Action without being interested, is always forced, and when the mind is forced contrary to its wishes, it never accomplishes much, if *any* good. To carry on the work of education properly, the whole soul must be under the influence of the deepest interest. Universal experience concurs, we believe, with this statement. Men seldom, if ever, excel in any science or profession without having their feelings warmly enlisted in that science or profession. And the

greater the interest the greater the advancement. So with education in general. If the pupils are interested in their studies, there is no obstacle which they will not eventually overcome; but when this state of feeling is wanting, and just in *proportion* as it is wanting, will there be negligence, slothfulness, inactivity and want of improvement. The scholar must be made to feel that he is laboring for his own good, for his own advancement, for his own pleasure, and for his own glory. If a teacher is unable to clothe the sciences, he proposes teaching to his pupils, with the garb of interest, he may give up in despair. True he may succeed in drilling into their heedless brains some few abstract ideas, but as to the real knowledge of what is taught them, they will know as little in the end as when they began. The practical effects of their course of education will be developed much in the style of that of a young lady who had just finished her education at one of the most popular boarding schools in Virginia. Being asked what sciences she had turned her attention to, she replied by repeating a list of her acquirements, and among the rest theology was mentioned. "Theology!" says the interrogator with some surprise, "what system of theology did you read, madam?" "I do not recollect," answers the young disciple of divinity, "but this much I know, it told how many muscles there are in the elephant's snout." The interest of which we have been speaking is excited in various ways. In very young persons, curiosity, a very strong and early propensity in the human mind, will be an enigma of sufficient power to excite interest. Curiosity is a propensity so strong that it is ranked next in order to love and fear, and has been thought by some to have more influence on the mind than both. Indeed, so strong is its influence that neither the fear of God, nor the love of innocence and heaven, could restrain it. For in the midst of the splendors and pleasures and immunities of paradise, Eden's queen saw with most inquisitive eye the golden apple pendent, took, ate, and knew good and evil. So great is it, that a single act committed under the influence of curiosity alone, wrecked a world; and its inhabitants, for nearly six thousand years, have been wandering over its ruins. Nor is the propensity at all lessened by the flight of years. It is as strong now in the minds of men as when our common mother Eve first felt its power. It is almost the first development of the infant mind, and continues to be its most assiduous companion through life, and seems not to lose its power even in death. If then the teacher can succeed in exciting, or bringing into action, this strong propensity, he cannot fail to awaken the deepest interest in the minds of his pupils, whether they are young or old. Nor will his sense of hearing be offended by being told by his scholars, "Oh I am tired of this old grammar," etc.

Hitherto our remarks have been general, and their prolixity will compel the writer to be very brief, while he endeavors to particularize a few things connected with the preceding thoughts. We will premise a few things, however, before entering upon the concluding subject of this essay. And it is quite probable, if not certain, that the positions which will be here assumed, will be denied almost universally. But although they come from a source verily obscure, and unaccompanied with any influence to give them weight, yet the writer believes that the day is not far distant when the following positions will be deemed correct, and acted upon throughout this vast and growing republic.

1. There is too much attention paid to those sciences, in general, which are never brought into action, after the student has left the walls of his college. Of what use are conic sections to a man, whose after-business of life is that of a planter? Why should such a one waste his energies in wading through Euclid? Certainly they are a dead letter to him. And why should a mechanical genius burn the midnight oil over the musty pages of the Hebrew language, and various other departments of a classical education? It will be said, no doubt, that these studies are pursued for the purpose of disciplining the mind; and that they have this tendency will not here be denied. But in reply, we shall ask if there is not a redeeming principle of sufficient force in English literature, to supply the want of mathematical discipline? We apprehend there is. We believe that the strength, beauty, and extent of English literature, cannot be excelled by all the dead languages under heaven; and it should be studied in preference to them; if the student has only time for acquiring a knowledge of but one of these departments. It may be advanced, that the student attends to both in his collegiate course. Yes, and with what good results can easily be known by observing the vast amount of *absolute ignorance* of their own native tongue, both in use and construction, with which the A. B.'s depart from their classic-halls.

2. There is not attention enough paid to the cultivation of the natural sciences. Some of these sciences, to be sure, are pursued in colleges, but in what way? What college, in this country, at least, ever made a practical chemist, or philosopher! What college ever sent forth to the world a Franklin, a Davy, or a host of others, who by their own exertions *at home*, became masters of that knowledge which should have been taught them during their scholastic course. Besides, the very interesting and beautiful sciences of Botany, Geology and Mineralogy, are seldom, if ever, taught in any shape. To these we might add, with equal propriety, Zoology, Ornithology, etc. How vastly interesting is the boundless field of natural science, yet how criminally neglected. In a country like ours, where the resources of these sciences are literally piled to the very heavens, and in a government like ours,

which is based upon intelligence diffused throughout the mass of the people, who are principally engaged in cultivating the earth, what course of education could be pursued with as much delight and interest, or be attended with such beneficial results?

3. There is, in the prevailing system of education, an enormous tax upon the memory, without any expansion of the intellect. Committing to memory, verbatim, is almost the whole amount of labor which a student performs, in a large majority of the seminaries in this country. To acquire a knowledge of any science, the student does little more than learn to repeat an answer, in the fewest words, to a set of leading questions which may be attached to it. Hence, when a pupil has finished his course of studies, and returns to the bosom of his father's family, he is nonplused immediately, if an intelligent individual happens to require of him a practical exhibition of what he knows concerning the subjects to which his attention has been directed at school. His knowledge, though good according to present custom, has no practical utility. He is a farmer's son, and destined to become a planter; yet what he knows of chemistry does not afford him information as to the nature of the different earths which compose the substance of his plantation.

4. The course of education at the present era, is by far too general, and therefore does not qualify a man for that particular calling, to which he intends directing his attention in after-life. It ought to form a part of primary-school education, to ascertain the peculiar limit of the pupil's mind, and other circumstances agreeing thereto, that his education may be conducted accordingly. If this course was pursued, we should have an abundance of intelligent and learned men in every department.

Our planters, farmers, and mechanics, would be scientific, as well as the clergyman and the lawyer.

Having premised these remarks, we shall proceed to take up the neglect which has already been announced. What follows will have a more direct reference to primary schools and academies.

1. Instruction ought to be imparted more extentively in lectures. The teacher, instead of sitting down to his easy task of asking a few questions which he may find at the bottom of the page, or annexed to the volume in an appendix, should prepare himself to lecture on a given portion of history; for instance, to throw all the interest into it of which the subject is capable. His pupils should be prepared with pencil and paper, and take notes of all the dates and facts, both as it regards men and things connected therewith, and at a future time to recite from these notes. In this way any science could be rendered interesting, which, from the text book usually made use of, is exceedingly dry and devoid of interest. The pupils themselves should be required to give lectures. This important exercise will be found to be useful in

several very interesting particulars. It awakens their minds to the importance of thorough investigation; gives them the power and habit of expressing their own thoughts in their own language; aids in obtaining a good style of writing; and fixes their attention upon the subject with such interest, that they will very rarely, if ever, forget it. Each member of the class has the advantage of exercising his powers of criticism, and they are enabled by their own efforts, to separate the right from the wrong, the good from the evil.

2. The sciences which are intimately blended in their development, should always be taught in connexion. For example: geography and the different kinds of history should go together, as they are, in some respects dependent, one upon the other. To know the one fully, we must know the other, at least, to some extent. These branches of education ought never to be separated. We verily believe, that with proper management, a youth may learn these sciences in the ordinary time it now takes to obtain a knowledge of one of them. And this is our reason for believing so. The laws of association are very strong. How often does the act of mentioning one fact, bring to the mind a host of others long since forgotten. So with the student. Instead of compelling him to perform the endless drudgery of committing lengthy details in geography to memory, let him, with his map before him, read the history whose geopraphical limits and situations he has ascertained, and then turn his attention to the animals peculiar to that division of the earth's surface, and their items all concentrating upon that point his eye is canvassing on the map, will have a most powerful tendency to fix them all in his memory. The power of association will, at any after period, recall the whole scene up before his mind with all the freshness of school-boy days, and vigor of youth.

Geology and mineralogy should succeed the studies just mentioned; after which, natural philosophy and chemistry, etc.

3. The study of the natural sciences should always be illustrated with experiments and specimens. For example: The student in natural philosophy should have access to philosophical apparatus, and in chemistry to a chemical laboratory. In botany, geology, and mineralogy, he should collect and arrange under their proper classes and orders, his own specimens. Such illustrations are attended with much interest and great good. In doing these things the student must be thrown upon his own powers of mind, in order to increase and strengthen his taste and judgment. One wild plant properly analyzed and arranged by the pupil, is worth more to him than whole systems of botany would be, merely committed to memory. In geography, he should always have a globe before him; so in astronomy; together with a telescope and other instruments necessary to illustrate that science. In this way, and in no

other, can the student acquire a practical knowledge of any science; and practical knowledge is the only knowledge either necessary or expedient. Far be it from us to limit the acquirements of any one, provided they can render their knowledge of any practical utility to themselves or others. But in our humble opinion, a knowledge of mere theory, without knowing how to reduce it to practice so as to make it profitable, is perfectly useless. And not only so, but the time spent in acquiring it is misspent and lost. Man has but a little while to improve his faculties here, and consequently has no time to waste in idle speculations. Every moment of his short life is pregnant with fearful consequences, if those moments are misimproved, and with eternal importance if rightly employed. Therefore, whatever of his earthly existence he is permitted to give to the acquisition of knowledge, let that deeply momentous portion of his time be devoted to the acquiring of that knowledge, and that only, which can be of most service to him, or to his fellow creatures around him.

4. Primary schools are of the greatest importance, and they ought to be patronized and improved, so as to extend their influence and greatly to enlarge their sphere of action. The truth is, our primary schools should take the place of our academies, and the academies that of the colleges, and the colleges rise to something far above what they are now. To this end, well qualified teachers should be placed in all our primary schools, instead of employing such as can do little more than read bunglingly, and write miserably. A very large portion of the teachers of the primary schools in these United States, are almost as ignorant as those they profess to teach. And when the youth thus trained appear in a good institution, it not unfrequently requires greater efforts to undo what has been done wrong, than to teach those who have had no instruction whatever. The system of education should be very nearly the same from beginning to end, and therefore no ignoramus should ever be allowed to occupy the place of a teacher any where.

Having thus stated a few thoughts, gentlemen, on this interesting topic, I shall leave them with your better judgments, to determine, whether they can be of any use or not.

REPORT

ON THE

INTRODUCTION OF GYMNASTIC EXERCISES INTO THE AMERICAN SYSTEM OF EDUCATION.

BY

J. C. F. SALOMON

Our subject is not a new one in education. The exercises and their name are of Greek origin. Your committee could lay before you the whole history of gymnastic exercises from ancient to modern times; but it would avail nothing else than to lengthen the report. Nor is its introduction into education new. But the introduction into the American system of education would be new, and is desirable. Your committee hopes hereby to illustrate the subject, and if possible to convince the college, that this branch of education is of great utility to schools; yes, furthermore, your committee deem it in order to prove, that this very branch of education will, if rightly conducted, preserve not only nationality, but it will form the people of the whole union into a brotherhood of devoted patriots. And if this branch of education should be advocated by the college, your committee would, without hesitation and without ostentation, feel encouraged to say, that this would be one of the greatest deeds ever contemplated by this honorable body. The reason why your committee feels authorized to use so positive an expression, is founded upon his own experience, that these exercises, accompanied with national speeches, national songs and hymns of liberty, will implant and perpetuate the spirit of civil and religious liberty, in any nation on earth.

The framer of this report humbly states, that these exercises, accompanied by national speeches—by national songs and hymns

in praises of liberty—are the very cause that one of your committee is in the midst of this assembly, enjoyiug the blessings of this happy land.

Bodily exercises, performed by the noble youth of a free country as a part of their system of education, would be not only new, but it would create *a new era* in the history of republicanism. These bodily exercises, accompanied with patriotic speeches, songs and hymns of civil and religious liberty, are a terror to every monarch in Europe.

Your committee begs leave to say, that gymnastic exercises are as necessary to the schools of an independent people, in a political view, to keep in check neighboring tyrants, as the standing armies are necessary to the tyrant to keep in check a suppressed people. The gymnastics were flourishing in Prussia where one of your committee was for many years both a teacher and director of these exercises. During this time, he trained more than ten thousand young men in the gymnasium. But as soon as it was discovered that this system was leading to the independence of the people, the monarch and his serviles suppressed it with all manner of cruelty, and therefore reliance may be placed in the truth of the above statement.

The brotherhood which is brought forth by means of these exercises amongst the youth of a nation, is still farther promoted, enlarged and strengthened, by the frequent intercourse of the pupils of one institution with those of another, and by their general union on days of great national events, cemented into one great family of freemen, animated by the spirit of liberty.

In the state of Ohio, and in every state, more than ten thousand such noble youths could be annually assembled at the capital on the fourth of July, in commemoration of our great national birth day, where each would take the other by the hand in their mutual greeting, and give one universal pledge to support and improve the institutions of their country. On such occasions every noble citizen would be proud to extend his hospitality to the guests, and every house would be open for the reception and entertainment of these youths, assembled for such a high and holy purpose.

Uniformity in apparel in the time of exercise takes away the odious caste of poor and rich. The dress is simply brown linen pantaloons, and roundabout, and domestic frock-coat, to keep the body comfortable after the exercises. A nation, thus acquainted from childhood with one another as brothers, will not strive with party spirit.

It is observed that the best scholar in bodily exercises is the most willing to learn the tasks in school, and that he is the good and obedient pupil to his teacher, the warm friend to his fellow student—and he loves, and is beloved by every one.

Your committee deems it a duty to say that these bodily exercises may be used as the best means for improving the present national militia system. To enter into an investigation of the best mode of doing this, would carry us from the given task. But if required, can at any other time.

Time has improved those exercises—but still more has christianity brought forth all the great changes of all things which have come to us from ancient times. The name itself is for our time not a fit one—at least not for schools where christianity predominates. One moment's reflection will teach us when we know γυμνός, *gymnos*, means *naked*, that it is an inappropriate word for our use; for instance, gymnastic pertaining to athletic exercises.

Gymnastic, contest of agility and strength, of which there were five kinds: 1, running, (cursus); 2, leaping, (saltus); 3, boxing, (pugillatus), 4, wrestling, (lacta); 5, throwing the dart, (disci jactus);—all these were contended without clothing. Now, we wish not to have any thing to do with exercises of that kind; for even in swimming we perform the exercises in an appropriate dress.

Christianity has changed the performance of these exercises, and also their name. The name which we now have is of Anglo-Saxon or Teutonic origin; and that new name expresses to perfection what it means. The idea is expressed in the word *turnen*. This word we find in the old Teutonic dialect, in the Anglo-Saxon, in the Longobardish, Frankish, old Swedish, old Danish, old English, and Icelandish, where it means—to tilt, to joust, to direct, to bestow upon, to spend upon, to address one-self, to turn about, to bend, to direct, to give a direction, to manage, to steer, to swing, to wave, to brandish, to stir, to move, to agitate, to teach upon, to be stirring, to care for a thing, to regard. And that all these meanings hold out in our days, can be proved with one sentence, expressed in modern English, as for instance: in "*turn ye* and believe. That these exercises are christened, shows the very word *turnen*, which contains all the above meanings; and christians, not heathens, have chosen the word *turnen* for gymnastic, which has no meaning in relation to our turn exercises. We find the word already established in the performance of the exercise, as; turner, vorturner, turnerish, turnsystem, turnhistory, turnenjoyment, turninformation, turninstructer, turnteacher, turndoctrine, turnsociety, turncommunity, turninstitution, turnestablishment, turnplace, turnyard, turnspot, turnduty, turnpath, turnhouse, turnhall, turnroom, turnsaloon, turnbottom, turntime, turnhour, turnday, turnsummer, turnyear, turnschool, turnchoice, turnrest, turnrepose, turnjourney, turnmaster, turnwait, turnwatch, turntower, turnrule, turnorder, turndirector, turnlaw, turncostume, turnmanner, turnutensil, turndress, turnexercise, turnplay, turnfeast, turnlanguage, turnword, turnsen-

tence, turnrhyme, turnsong, turnbook, turnart ;—so much for the word *turner*. The father of the turnexercises, and of the *name of it*, as we have them now in the great christian community, is the great German philanthropist, patriot and philosopher, *Frederick Ludwig Jahn* ;—he is the man who invented these exercises as the endless lever by which he, and *no other among the living*, lifted up and roused the *fallen*—the *sinking*—yet more, the already *sunken* nation in Europe for civil liberty. What Samuel Adams was for America, that is Frederick Ludwig Jahn for Europe, in point of civil liberty.

Samuel Adams was the first among the Americans who took more from heaven than Benjamin Franklin. Benjamin took only electric fire—but Samuel went beyond the clouds, and took spiritual fire from kind Providence, with which he was enabled to kindle the unquenchable flame of freedom. O, what is the fatherland without liberty! I love my fatherland, (Germany,) but I love the land of freedom, (America,) more!

A turner was, by our Anglo-Saxon and Teutonic forefathers, a young soldier, a gallant knight, who was renowned for noble deeds.

The turnexercises are performed in summer time, in the open air, at the turnplaces; and in winter time, in turnhouses.

Your committee ask permission to quote some remarks from other writers on the same subject. *First*, from C. G. Salzmann, master of the academy at Schnepfenthal, in Germany, and author of "Elements of Morality."

"*A sound mind* in a strong and healthy body, has been for ages the grand object of education. How is it, then, that we commonly forget the improvement of the body, though we are fully convinced that neither wealth nor title, neither learning nor worth, can protect the feeble, the unhealthy and the infirm, from the lamentable effects of their condition? Should you have nothing to bequeath your child, should you bestow on his mind but a narrow education, still he will bless you if you form his body to health, strength, and activity; whether he can earn his simple meal, sweetened by labor at the plough or anvil, with the adze or with the hatchet. On the contrary, while you cultivate his understanding to the highest pitch, if you neglect the health and strength of his body, could you leave him the treasures of a Cræsus? the debilitated, suffering, wretched creature, would curse the education he had received, amid all the splendor of reputation, the glare of honors, and even the incense of a throne. Learning and refinement are to health and bodily perfection, what luxuries are to necessaries. Is not then our education depraved, when it aims at luxury, and neglects our greatest and most essential want?

"Our schools, for the most part, pay not the smallest attention to the formation of the body; and this with good reason, for it is

no part of their plan. But, that it is not a part of their plan, is an unpardonable fault; it is a bad sign, that no one can discover the idea of bodily improvements in the compound idea expressed by the word school. Quitting these institutions, let us cast our eyes on the rest of the youthful world. School-time is over; the boys have been sitting at least six hours; how is the rest of the day employed? In very different ways.

"Some who are by nature of a lively disposition, endeavor to compensate for this: but then they are too frequently left to themselves. If bodily exercises be their choice, they are frequently such as endanger their health and life. That many young men are crippled, or even lose their lives this way, is of sufficient notoriety.*

"Besides, the object here is merely to pass away the time, not to exercise the body under careful guidance. Notwithstanding this, such boys will be found always the most alert, unconstrained, courageous, strong and active.

"Others, who feel pleasure in learning, employ themselves on the school exercises given to them; exercises frequently not slight, and occupying considerable time. Thus almost the whole of the remainder of the day is spent in sitting still: how then can the energies of the young body be developed?

"A greater number of those whose parents are in easy circumstances waste their hours of liberty in pleasing idleness, amid visiting, amusements at home, public entertainments, conversation, silly tales, or dull reading. Many are by nature dull; the palsying indolence of old age has already laid hold of their minds and bodies; they spend the valuable hours, in which the youthful faculties should bud and blossom, in dosing and eating. *Were due exertion made to rouse these from their bodily languor, it is most probable the mind would be enabled to emerge from the slough that overpowers it.*

"As the boy rises into a youth, he will retain the bent he received in his boyish years. Too often before he has reached his seventh year, the roses will have vanished from his cheeks. His meat, his drink, his confined way of life, will have faded them: or if he enter the period of youth with health unimpaired, his body will seldom be what it ought at the termination of this period; it will have completed its growth, but it will not be *full of energy;* nature has done every thing on her part; he nothing: and what have the parents done?

"People of rank regard nothing but gracefulness and demeanor and health. No sooner has the boy entered his sixth year, than the dancing master appears, to teach him his positions, etc. But there is a great difference between learning to dance and forming

* To how many does bathing prove fatal in summer, and skating in winter? how many receive injuries from fire arms?

the body; between elegance of carriage and muscular strength, between the timid spirit of the young beau and the manly mind of the rising youth. I love dancing: yet I am compelled to avow, that this pedantic measurement of steps on a smooth floor, frequently associated with soft, melting passions, contributes little or nothing as a bodily exercise, to the attainment of a nobler end: to the attainment of that, which we would call in a single word MANHOOD; and is frequently rendered extremely prejudicial to the health of both mind and body, by concomitant circumstances. May it ever be used with caution by the young, as a symbol of mirth and gaiety.

"FENCING is an exercise of an admirable utility in itself: it strengthens the body, and infuses courage; but it is applicable only in later years, and has a connexion too dangerous with what is called the point of honor. Much the same may be said of RIDING: suitable as it is to the manly character, we cannot begin with it before the bodily powers are more than half developed. Few parents appreciate funambulation, for it is generally considered, though on the authority of hearsay chiefly, as a very dangerous exercise; yet it is one of the most pleasing, even for childhood.

"We are now carried to the end of the usual exercises admitted into the fashionable world. Every intelligent person will instantly perceive that they are next to nothing; for nothing remains at the bottom but the dance, that can at all times be practised. If many boys of this class had not exercises of their own selection, adapted to their natural gaiety, and did not various circumstances occur, in the process of their lives, to assist the body in some sort, and to compensate in many respects, as far as they possibly can, for this effeminate education, our men of fashion would soon be converted into the women of fashion; and they would be seen only at their knotting, their drawing, or at their piano-fortes.

"In the present situation of things, *teaching*, NOT EDUCATION, being the office of schoolmasters, the class of working people can do nothing for the bodily formation of their children. The exercises we have mentioned are too expensive for them; consequently all that relates to corporeal improvement before the age of fourteen or sixteen, is left to chance; and so it must be, as long as nothing is done towards it by the public at large, in its scholastic institutions.

"To me it appears evident, that thousands of noble characters would appear still more noble, and thousands that are equivocal and indifferent, would evince themselves honest and worthy, had they not been CRIPPLED by our effeminate mode of education.

"No heroic patriotism, no sacrifices for the common good and the succor of others, no manly courage, no inflexible love of truth, no lofty endeavors at noble actions, can *ordinarily* be expected from the weak and infirm; from persons habituated to luxury from their youth; who are ever thinking on the gratification of

their sybaritic wishes, and what they call their wants; whose grand business is solely the acquisition of the means of gratifying them; and whose bodies, sunk in ease and effeminacy, seek to shun every inconvenience, ease and freedom, from care; their common lot is to be *slaves* to their passions. All the sensual passions take up their abode in effeminate bodies; and are the more irritable in proportion as they are less capable of being gratified. A feeble body enfeebles the mind!"

I cannot here omit particularly noticing a quality of the manly character, which our effeminate education is continually rendering more scarce. This is a certain confidence in our own powers, which prevents us from crying out for help, or falling into despair on every trifling occasion; which must be at the bottom of every great or little enterprise; and which is indispensably necessary, to enable us, as men and citizens, to preserve a certain independence. As long as our understanding can rely upon this anchor, our voyage, whatever storms may assail us, will be sufficiently pleasant to induce us to persevere; and every opposition only to animate our exertions; but when this is lost, it is time for us to quit the deck, and relinquish the helm of our vessel to the guidance of another.

Parents, it is your duty to take upon you the guidance of your children's senses, and to conduct them uniformly in that direction which leads to manliness, and strength of mind and body. Gymnastics, (*turnexercises*,) unquestionably afford no slight means of approaching this end, more nearly than has hitherto been done. They lead the pupil into open air, where in the ardor of exercise he is regardless of rain and wind, heat and cold; where he steels his muscles, integuments and nerves; where bodily fatigue of various kinds becomes *pleasant* to him; where he acquires what we term manliness; where, in short, he is more and more inured to receive from the hands of Providence the troubles of life with manly patience and activity; because he has not merely learned to endure, but to feel pleasure in exercising his powers in endurance. Thus, man appears in a great and amiable point of view. Not so, when he is early enfeebled by an enervating system of education, and when we render ourselves obnoxious to the reproach of *Theano*: "You bring up your children as if they were the offspring of Sardanapalus; their manhood is unbraced by the immoderate enjoyment of sensual gratifications. What will you make of a boy, who cries if we have not food the moment he demands it, and who continually requires the most savory dishes at table; who is melting with heat in summer, and quakes and shudders at the cold of a frosty day; who is sulky under reproof, enraged if any thing do not constantly yield to his will, and pouts till his palate is gratified with whatever it craves; who wastes his time in the idleness he loves, and saunters about a whining, selfish creature? Children spoiled by indulgence, grow up to slaves. Away with such sensual gratification! Accustom your children

to hard fare; let them support hunger and thirst, heat and cold. By these means alone the active powers of the mind will become strong and manly. To young people labor is the foretaste of their more perfect future zeal for virtue; well watered with this, the plant of virtue will strike the deeper root into the ground."

One more very important object of gymnastics, (*turnen*,) I cannot pass over here, particularly as it is in some measure connected with the preceding. It is:

Turnen ensures the necessary intermission of mental labor.

The mind of a man, still more of a child, is incapable of long perseverance in mental exertion. This is a generally acknowledged truth; to which I shall add one more to the same purpose, which is less known. Young men, and those who are not advanced in years, if healthy and of warm constitutions, are never greatly inclined to mental exertion till their bodies are to a certain degree fatigued, I do not say wholly exhausted. Till this fatigue is produced, their body has a preponderance over the mind; and in this case it is a truly natural want which cannot easily be silenced. Each muscle requires exertion, and the whole machine strives to employ its powers. This is vulgarly called, to have no sit-still flesh. If the fatigue be once brought on, the call for bodily exertion is stilled, the mind is no longer disturbed by it, and all its labors are facilitated.

Our common mode of education pays no regard to this. Youths appear in school strengthened by food and sleep, and too frequently, alas! thrown into unnatural heat and commotion, a true intoxication of the nerves by drinking coffee.

How is it possible to fix the attention under such circumstances? The body requires action; if this be not allowed, it will obtain it in silence; it will act upon the passions; and, above all, the fiery temperament of youth will inflame the imagination. Thus attention slumbers. We are barbarous when we attempt to awaken it with the rod; we require from innocent children what is unnatural; we inflict pain on the body to prevent its action; yet activity was bestowed on it by its Creator; yet nature renovates this activity every night. The mind is soon carried away by the whirlwind of corporeal energies, and lost in the realm of chimeras. I shall conclude this chapter on the objects of gymnastics. I freely avow I am far from having exhausted the subject; but many, perhaps, will think me already too long.

To facilitate the contemplation of them, I shall just repeat the desirable parallel between the equalities of the body and mind;

Health of the body—serenity of mind;
Hardiness—manliness of sentiment;
Strength and address—presence of mind and courage;
Activity of the body—activity of mind;
Excellence of form—mental beauty;
Acuteness of the senses—strength of understanding.

Now let me ask—are not these objects suited to our political institutions, to our manners, and our state of civilization; and are they not worthy the most ardent endeavors of a cultivated people?

To this it may justly be retorted, are turnexercises calculated to produce them?

Try all, and hold fast that which is good.

In conclusion, your committee does not hesitate to pronounce this subject of vital importance to the physical, moral, and political interests of our country.

All of which is respectfully submitted.

ADDRESS

ON

PHYSICAL EDUCATION.

BY

WILLIAM WOOD, M. D.

GENTLEMEN OF THE COLLEGE OF TEACHERS:

In the lecture which I had the honor of delivering before you, at your last session, reference was made to some of the effects of education upon the physical development of mind. The favorable reception of that discourse, both by the college and the public at large, has induced me to continue the subject on the present occasion. I therefore solicit your attention to the means of preserving the health of those who are confined, either as teachers or pupils, in our schools and colleges, for without the preservation of health, the physical structure can never attain the perfection for which it was designed by its Infinite Creator. No object is, therefore, of more importance than the preservation of health, especially at a period when the system is undergoing the various changes necessary for its complete development. Let the attainments of the scholar be what they may, they are worse than useless if procured at the expense of his physical organization. If the constitution be materially impaired in childhood or youth, it can never be restored to its primitive condition. Neither art nor science can arrest it in its downward course to premature decay. Indeed, in many cases, a prolonged life is not to be desired, either by the victim of early imprudence or his immediate friends, for nothing but entire dissolution can relieve him from the penalty incurred by a total disregard of the laws of animal life. But the evils do not always stop here. The same penalty may be inflicted upon his offspring, even to the "third or fourth generation," when his name will cease to be known.

Notwithstanding this, there is no subject so much neglected, in our systems of education, as the preservation of health. While the student is carefully instructed in the literature of Greece and Rome, nations whose habits, laws, and institutions, present but little that is worthy of imitation, the influence of physical and moral agents, upon his physical structure, the *means* of preserving the healthy play of all his organs, or, indeed, any knowledge of so complicated a machine, or the laws by which it continues to act through a succession of years, are carefully denied him. It will therefore be the object of the present lecture to call his attention to the importance of attaining an end so intimately connected with his present and future welfare.

1. In order to preserve the health of the body as well as to procure the best possible development of all its parts, both teachers and senior pupils should be acquainted with its structure, and the various laws by which it is governed.

This however is not the case. But few of either are unacquainted with the laws of inanimate matter, or the forces which maintain the relative position of the different parts of the solar system, while the number that understand the anatomy of the body or the means of preserving its vigor, amidst the changing scenes of life, is indeed limited. The effects of this ignorance in the various ranks of society, cannot be estimated. Perhaps they are most apparent in the higher classes, where little except rank and wealth are concerned in the promotion of matrimonial alliances, and where dissipated youth is consequently too frequently united to the fashionable belle, whose habits have been continually opposed to the preservation of health, or the means of securing an agreeable longevity. If either of the parties, or their immediate friends, were fully aware that the diseased lungs, the impaired nervous system, and the disturbed intellect, would produce confirmed consumption, hypocondria, or insanity, in their offspring, they would not have urged the consummation of an alliance which must bring misery and even annihilation upon their race. It also frequently happens that the fashionable youth, not aware that physical imperfection may be transmitted to his posterity, either marries before his physical system is fully developed, or when he does so, he unites himself to a girl of immature years, or one whose family has been more or less afflicted with scrophula, epilepsy, or some other hereditary disease, and never discovers his mistake until his own children become the subjects of pulmonary derangement or mental imbecility. The same ignorance of the laws of animal life renders him incompetent to select a proper physician for himself or his family. The artful pretender frequently gains his favor to the destruction of himself or his dependents. But this evil increases as we approach the more illiterate. To such, whether rich or poor, the pretensions of a foreign ignoramus, the mummery of

a stupid African, the high-toned assertions of a botanic superficial, or the absurd declarations of a designing northern vender, are vastly superior to the learning and experience of a skilful and scientific physician.

These, however, are but a few of the evils resulting from a total ignorance of anatomy and physiology. The aspirant after college honors often destroys the energy of both mind and body by protracted study, without the least knowledge of his error. Had he studied the laws of the animal economy with only half the assiduity with which he pored over the vulgar songs of ancient nations, he would have learned that distinction in life could never be obtained by study alone. The mind, like the body, requires repose, and the body, like the mind, can never be fully matured without proper exercise.

The above remarks relate to the educated and the great mass that make up society. They apply to both students and pupils, but there are still other and stronger reasons why the educator, as well as those who have charge of youth in the various stations of life, should be versed in the structure of the body and the laws by which its actions are regulated.

If, it be true, as it unquestionably is, that man ought to be trained according to his nature and in harmony with his faculties, how can this be done by a teacher entirely unacquainted with both? The instructer should not only know that man is composed of body and mind, but that these act and re-act upon each other, so as to produce pleasure or pain according to the external agents that are brought to bear upon the one or the other. He should also be fully aware that there is an education of the body as well of the mind, and that if either be neglected the student cannot act, think and feel, in the manner that will secure the greatest amount of health, or produce the most happiness. All the senses, as well as the appetites and passions, may be improved by judicious training. The skin is the most extensive organ of the body, and from its position it is subject to the influence of a variety of external agents, healthy and morbid. Its functions are complicated and require attention to preserve it in a proper condition. The lungs, too, from the office they perform, are continually exposed to injurious impressions, from which it requires the skill of the physiologist to preserve them. The same may be said of the stomach and alimentary canal; of the heart and blood-vessels; of the brain and nervous system. But this is not all. They may not only be preserved in health, but they are capable of continued improvement by proper habits and exercise. This, however, can only be effected by a knowledge of the animal economy, by which the teacher can perceive the relation that all these organs bear to the agents which surround them, as well as their mutual dependence upon each other. The same knowledge would not only enable

him to give his pupil the information that would preserve his health, during his pupilage, but it would also impress upon his mind the importance of acting in consistency with the laws of his organization throughout his after life. It would, indeed, create a new department in our systems of education. The importance of clothing, friction, and the bath, in promoting the health and cleanliness of the skin—the effects of vicissitudes of temperature, of continued cold or heat, or of a confined and vitiated atmosphere upon the liver, lungs and circulating fluids—the result of improper food or poisonous agents upon the stomach and alimentary canal, with the various means of promoting or impairing the healthy action of the organs of motion, sensation, thought, perception, and reflection, would certainly form the most important part of a judicious and useful education—an education that would continually elevate man, in the scale of life, until he should reach that excellence of both mind and body which his organization is capable of attaining. This brings us to the next proposition in our discourse.

2. If students and others would preserve their health, as well as attain the most perfect organization of both mind and body, they must cultivate all their faculties—moral, mental and physical.

According to our present plans of education, this is not the case. They are framed with a special reference to the cultivation of the intellectual organs. The muscular apparatus receives no attention from the teacher. The student may spend his recess, in muscular exercises if he chooses, but as he has received no instruction, in relation to its importance, he seldom does so properly. He either confines himself to his room, or engages in something which affords but little physical exertion. But the muscular system is not alone neglected. The cultivation of the social feelings and moral affections scarcely enters into a modern scheme of an elegant education. Indeed, a great deal of the literature of our colleges is entirely opposed to a healthy moral training. The student spends about one third of his time in the cultivation of a single faculty of the mind—verbal memory—for the express purpose, it would seem, of effectually corrupting his morals. The literature of Greece and Rome, as handed down to us, is little else but selfishness, injustice, murder and idolatry, incorporated, by the classic writers of that degenerate age, into a kind of martial glory which is poisonous to the feelings and morals of youth. It awakens desires, arouses passions, creates appetites, and produces habits, in the student, at variance with the principles of health or the laws of the animal economy. And yet this is the principal aliment upon which his mind has to subsist during his college course. If the same time were occupied in imparting to him a knowledge of his own nature and place in creation; the conditions upon which his physical welfare, or moral and intellectual happiness, depend; in attempting

to regulate his passions, and in teachiug how to exercise his social feelings, as well as to eradicate his prejudices, there would be less destructiveness, cruelty and sensuality, in the present generation. I do not believe that any of the desires, passions and appetites, with which the Creator furnished man, should be eradicated, even if it were in the power of education to do so, but they should not be improperly stimulated by a mistaken education. Destructiveness, for instance, will always be a prominent trait in the character of youth, without surrounding it with a fascinating dress. Among scholars it frequently becomes a disease. Our lunatic asylums abound with Roman heroes or Spartan leaders, all anxious to gratify a morbid propensity to commit murder or satiate revenge. The teacher should never permit the pupil who manifested a strong desire to torture animals or destroy life, to study books abounding in martial glory or bloody strife. Such a course would not only be destructive to his happiness, but it might derange his health and impair his intellectual powers.

Again: the exclusive exercise of the intellect produces disease in some of the distant organs. It is one of the chief sources of dyspepsy among scholars. Digestion, like every other function of the body, requires the influence of the nervous system. When the brain is continually engaged in thought and reflection, the stomach of course suffers. The food remains in it almost unaltered until spontaneous decomposition commences. It then becomes a foreign substance, irritating the tender coats of the parts through which it passes. The continued repetition of this course at length produces disease, which saps the foundation of the system, and destroys the physical structure—the brain as well as the rest. The stomach at length yields, but, Samson-like, it does not do so until it involves its enemies in the general ruin.

But these are only a part of the evils produced by protracted study. The brain, or a part of it, at length contracts disease in consequence of the amount of blood contained in it. The declaration of the Roman governor, although untrue in its application to the learned apostle, is founded upon observation and fact. "Much learning hath made thee mad," would unquestionably apply to many of our unfortunate maniacs. This kind of mental alienation, however, is not so much the product of "much learning," as it is the result of the continued exercise of a single intellectual faculty. If the learning were general, as it doubtless was in the case of the apostle, and all the organs of thought and reflection were properly exereised, it would augment the size of the brain, and consequently strengthen the mind, and increase, rather than disturb its healthy operations, especially if the other means for the promotion of health were not neglected. But if the mind be exclusively confined to the study of language, numbers, geometrical figures, poetry, or any thing else of an exclusive character, the continued

excitement will at length produce disease in a corresponding portion of the brain, and total or partial insanity must ultimately follow.

This may be the case, however, when there is no sensible lesion in any portion of the cerebral mass. As the continued exercise of a single organ invariably augments its size and activity, it may at length obtain an undue influence in the general association. It will then usurp all the authority, appropriate every thing for its special purpose, and render the student a complete enthusiast, or even an entire monomaniac. In order to avoid this, the exercises of the pupil should be shifted from one branch of study to another. Whenever he becomes fatigued with mathematics, he should be permitted to try history, philosophy or something else, and so of all the others.

There is still another subject so intimately connected with this, that I cannot pass it by without a brief notice. I allude to the intense excitement produced by reading works of fiction. The present may be termed the age of novel reading, and its injurious results must continue to operate throughout the next. Works of fiction and romance excite the imagination, until a state of mind is produced at variance with the healthy play of reason and judgment. This is especially the case with females, whose nervous systems are naturally delicate. A physiologist could readily select the sentimental novel reader from the social circle of any country. She might entertain a modern knight, with a mind similarly organized, with the incidents in Bulwer's last; but she would be unable to contribute any thing to the higher orders of intellectual conversation. Novels also give the readers unjust views of real life. When they come to act their parts they are disappointed, and a fretful and deranged state of mind is produced; a condition at variance with health, and opposed to social duty and domestic happiness. Works of fiction should, therefore, be excluded from the school-room. The student should not be permitted to read them, even in his private study. It is a law in physiology, that one organ cannot absorb an undue proportion of nervous influence, without injuring all the others. The student, therefore, who occupies his imagination for hours together, is depriving his physical structure of an essential agent in its growth and welfare.

But while a single study, continued for a great length of time, disturbs the equilibrium of the intellect, a judicious exercise of the mental system is attended with the most favorable results. It has already been stated, that a proper exercise of the intellectual organs augmented their volume, power, and capacity. This is produced by an increased action in the capillaries of the brain. Whenever additional labor is thrown upon it, it calls upon the blood vessels for a greater amount of material to sustain it in its efforts. The demand is at once supplied, and the brain is not only fur-

nished with enough to repair the waste, but it also receives sufficient to increase its size and power, so that it may perform all the duties reasonably required of it. This is an important principle in the animal economy, applying not only to the brain, but to every organ of which it is composed. The arms of gold beaters, the legs of dancers, and the heads of great thinkers, attest its truth.

It is also equally as true, that a want of exercise diminishes the size and power of either the intellectual or locomotive organs. If the brain, therefore, is allowed to remain quiescent, or as nearly so as the vital functions will permit, the mind necessarily continues feeble, and consequently exposed to a great variety of morbid impressions. But this is not all. Every part of the animal body, endowed with life, requires the agency of the nervous system; consequently if the brain be imperfectly developed, it will be unable to fulfil its duty, and the whole or a part of the body languishes. Idiots, who almost invariably have heads far below the ordinary standard, are never well formed in other respects, nor do they live for any great length of time. Indeed it is abundantly evident, from a study of the laws of animal life, that while an undue exercise of any of the organs of the body creates disease in some part of the system, it is equally true that a judicious exercise of the intellectual powers, moral feelings and social affections, is productive of the best results. Some of our most learned men have attained the greatest age, and continued to the close of life in the full enjoyment of all their mental powers.

3. The next subject to which your attention is directed in the preservation of the health of students, is the necessity of graduating the time occupied in mental labor according to age, sex, physical organization, etc.

This is of much importance in school and college discipline. Many pupils will bear confinement, at their books, for six or seven hours per day; while others cannot undergo more than half the labor without the most serious consequences. Young children should not be kept in school as long as their older associates. When six years of age they may be confined, without injury, two or even three hours per day, but never longer. Before this period they should never enter the school-room, except for the purposes of moral and physical training. Childhood is not the period for study; and if spent in school or other places of confinement, the laws of nature are transgressed, and disease or general debility must follow. Some of the best writers in our langnage could not study, even in the prime of life, more than four and a half hours per day, without impairing their health. What, therefore, must be the results of a system which compels the child, without mental discipline, and when the influence of the nervous system is necessary for the perfection of his physical structure, to remain in a crowded school-room for six hours every day? But this subject received

so much attention in the lecture on the influence of education upon the physical development of man, delivered before the College at its last meeting, that we will dismiss it at present. Those who wish to examine the objections against infant schools, and other associations, for the special cultivation of the juvenile intellect, are referred to the last volume of the Transactions of this College.

Males, in general, will bear more confinement than females. The minds of the former do not act as quickly as those of the latter. The one appears to leap at a conclusion, while the other arrives at it by a regular process of reason and induction. The nervous system of the first is not endowed with as much mobility as that of the last, and hence the female acquires knowledge with greater facility; but she cannot undergo the same mental labor without injury.

4. The classification of pupils is a matter of much importance in the preservation of health. All, even of the same age and sex, cannot learn alike. Some can commit a given quantity, or solve a difficult problem in a short time, with but little labor, while it appears almost impossible for others to perform the same, however untiring they may be in their efforts. To require both to remain in the same class, and to perform equal tasks in the same time, would be unreasonable. Close study impairs the constitution with great rapidity, especially towards the close of a protracted pupil-age, when the whole physical system is rendered extremely irritable by previous mental excitement. In many instances, the most important organs of the body, those of digestion and assimilation, are seriously crippled. Dyspepsia is only the forerunner of a series of diseases which destroys the health, impairs the intellect, and renders the student unhappy during the remainder of his life. These evils can only be removed, even in their commencement, by a cessation of study. A journey into the country, where a change of scenery and associations will divert the mind of the sufferer from his duties in the recitation room, will be almost the only means of cure within his reach. Those, then, who are unable to keep pace with others, without producing such disastrous results, should form separate classes; their studies should be repeatedly changed; and they should not be permitted to ruin their future prospects by their efforts to perform as much, in a given time, as those more favorably organized.

It is not, however, the youth that cannot learn, that is the most frequently injured in the school-room. It is the one that makes the most rapid progress—that is devoted to the study of some particular branch of science—and that requires restraint rather than stimulation in his college career. All the anticipations of such a youth may be blighted at an early period, by permitting him to study during a regular recess, or otherwise to perform more than a

reasonable amount of labor, in order to overtake a class in advance of the one in which he is placed.

It must also be recollected, that a pupil may excel in one branch of literature, while he may fail in others. He may learn a language in a short time, and still be unable to make any marked progress in mathematics, or vice versa. A single portion of the nervous system may be extremely active, while others are more or less sluggish, according to their development. It must be remembered, however, that a judicious exercise of those faculties of the mind which appear to be the most inactive, will increase their powers until they shall equal the others.

5. It is a prevalent opinion, that the health of infirm children is either improved by confinement in the school-room, or that it is at least uninjured. This is an error productive of the worst consequences. The child that is unhealthy should be removed at once to the parental home, where it should remain until its physical organization is completely repaired. I say physical organization, because when this is perfect the health will be perfect also. This, however, is almost invariably neglected. The unhealthy youth of the city or country is too frequently set apart for a profession, because he is unable to undergo the labor of the counting-room, the work-shop, or the farm. Such a course is fatal to the advancement of science, injurious to the cause of education, and destructive to the prospects of the youthful invalid. Without health of body his mind can never be properly developed; and hence he will be unable to grapple with the robust youth, in his efforts for distinction and honor. He must, therefore, either be contented with a contemptible mediocrity; or, conscious of his inferiority, must spend his life in useless regret, unable to contribute any thing to the advancement of his profession, or to the welfare of the society in which he is placed.

Nothing contributes more towards the preservation of health, among all ages and classes of students, than exercise in the open air. To be useful it must not be so severe as to exhaust the powers of the physical system, whilst it should be varied in such manner as to call into action all the muscles of volition. It should also be continued until the approach of fatigue, but in no instance until prostration is the result. This is better accomplished by an unrestrained indulgence in youthful sports, than by the measured step or mechanical efforts of gymnastic exercises. Boys enjoy the former, and will engage in them with activity, while the latter soon become a task, because they are prescribed by a teacher. In cities, where play-grounds are limited, gymnastics may be benecial; but in country schools, and even in cities where the means of unrestrained exercise can be obtained, they should not be urged upon pupils.

It is to be regretted that girls are not allowed, in general, as

much exercise as boys. If they were permitted to pursue their own inclination, in extensive play-grounds, for a reasonable time every day, the female school would not present so many specimens of hurried breathing, short cough, flushed cheeks, and palpitation of the heart,—all of which are only the harbingers of more fatal maladies.

It would be difficult to decide what kind of exercise would be the most beneficial in the preservation of health, in schools and colleges. As already mentioned, it would vary with the location of the institution. If surrounded by large play-grounds, many of the games at ball would be both useful and interesting. The exercise is not usually severe enough to produce prostration, while the excitement of the game is sufficient to divert the mind from its previous engagements. But, let the play be what it may, the teacher should never lose sight of those employed in it. All do not require the same quantity of muscular exercise; but where they engage promiscuously in an exciting play, an ambitious rivalry is encouraged, and each is anxious to continue until the contest is decided. This may prove injurious to boys that are inclined to disease of the lungs, especially if they remain in a damp atmosphere after they cease their exertion, and before they recover from their fatigue.

Manual labor schools have been projected for the purpose of rendering the necessary exercise to the student profitable, in a pecuniary point of view—thus enabling him to defray his expenses at the same time that he is improving his mind and invigorating his body; but it is questionable whether they will afford all the advantages anticipated. Exercise, to be useful, must not only extend to all the muscles of voluntary motion, but it must also so far employ the mind as to divert it from its former engagements. In many of the mechanical pursuits it is possible for the muscular apparatus to perform a great deal of labor, while the mind is completely absorbed in the study of some difficult problem, which had entirely occupied it for some time previous, for it is well known that even sleep cannot always cover with oblivion, the mental excitements of the school room. The student will occasionally solve a question in his dreams which had baffled all his efforts the previous day. That kind of exercise, therefore, which affords no relief to the most important part of the pupil—the mind—will be of little avail in the preservation of his health. The material and immaterial parts of man are so intimately connected that the improvement of the one will generally benefit the other; yet it is possible for either to be exhausted, nay, entirely worn out, while the other is under the most wholesome discipline. The student, for instance, might walk, or even work at a bench, until he became absolutely fatigued, and yet his mind be as fully occupied with his lessons as if in the midst of his recitations. Indeed this species

of exercise might not only do no good, but be decidedly injurious, according to the temperament of the student and the times at which it is taken.

It has already been mentioned, that the various parts of the system are not only supplied with blood in proportion to the amount of labor they perform, but that the different organs contain more when in a state of activity than when at rest. In sleep it is equally distributed throughout the body, according to the size and vascularity of the various organs, but when the system is active there is a continual ebb and flow from one to the other as the will, in part at least, determines. Thus, if the mind is intently engaged in the study of any particular subject, the brain makes greater demands upon the heart and arteries for blood than it does when inactive. The same is the case with the stomach. After it receives the proper quantity of food there is a flow of blood into it, to enable it to perform its part in the grand scheme of animal nutrition. So also of the muscular system. When walking, playing, or laboring, the vital fluid finds its way, in increased quantities, into the extremities, or the other parts where the action is greatest. Now if the student engages habitually in intense study, immediately after his meals, the stomach may be unable to obtain the quantity of blood requisite to carry on the process of digestion, and disease is the result. The brain retains what it can control as long as it is required, and consequently the most urgent demands of the stomach will be unavailing.

But suppose the student arises from his meals, and goes to the workshop, or walks over the same grounds he has traversed an hundred times, for the exercise he thinks highly important for the preservation of his health, what is the result? In either case he may perform a great amount of physical exertion and still his mind be absorbed in intense thought. The brain, the stomach, and the muscles of volition, will then simultaneously demand their appropriate stimulus, but they cannot all receive it. The stomach, being less under the influence of the will, than either the brain or the muscles of the extremities, yields its claims, and the unaltered food passes onward through the remainder of the abdominal viscera, irritating the parts with which it comes in contact, until it is finally ejected. The continued repetition of this course results in an entire overthrow of all the organs of animal life. As the food does not digest, the fluids of the body become impaired, and the system is no longer able to protect itself from the attacks made upon it from without. It then yields to its fate and returns to its original elements.

The student who adopts the plan just mentioned wonders why he is dyspeptic—why his energies are daily more and more prostrated—why he is constantly growing more and more languid! His teachers tell him to take more exercise, but this he finds only

increases his complaints;—besides he is sure he takes as much as his associates, who only *play* while he *walks* abroad or *labors* in the workshop; and yet they are robust and healthy. It is true he takes quite as much exercise as they, but then he takes it at different times and in a different manner. It is probable that their choice is the result of accident, for but few of the best scholars, in our literary institutions, are at all acquainted with the laws of animal life; consequently they are unprepared to give their pupils the best instruction for the preservation of their health. Be the exercise what it may, no student should take it immediately after his meals, or when his mind is occupied by his daily studies. When he walks, works, or plays, he should think of the business of the moment, and not allow his mind to be occupied by the studies of the class-room.

The most proper time to take exercise is immediately before meals, and the best place is in the open air. The student who rises early, and walks rapidly over two or three miles amusing himself with the various objects which fall under his notice, will not only eat his breakfast with a better appetite, but he will advance much faster in his studies than those who pursue an opposite course. If he have a taste for natural history, botany, or mineralogy, he may make his tour both pleasant and useful. While he selects specimens for his cabinet or herbarium, he may find abundance of enjoyment in the study of the habits of the animals that present themselves to his notice. An hour after breakfast, which time he may spend in some innocent amusement, he is prepared to resume the labors of the day. He should spend at least two hours in the same way after dinner, and before supper he should take his accustomed ramble, or resort either to the play-ground or workshop, for the exercise which is so essential to sound sleep and a healthy circulation of the vital fluids. He may spend a part of the evening in reviewing his lessons, but he should always retire to rest in time to get six or seven hours sleep before the following morning.

The student who pursues this course, will not leave his *alma mater*, the pale and sickly shadow of what he was when he entered it. Instead of the hectic flush, the sunken eye, the trembling step, the deep sepulchral cough, the irritable temper and the feeble intellect, which so frequently accompany the student to his home, he will return in the full possession of a sound constitution and an invigorated mind, fully competent to act his part in life, whether it be upon the field, in the forum, the halls of legislation, or elsewhere.

7. The next subject we shall examine is that of the construction and ventilation of the school-room.

It has already been stated that the college, academy and school-house, should be situated in open grounds, where the pupils, of

either sex, could enjoy the advantages of unrestrained muscular exercise. If possible, it should also be surrounded by trees, shrubs, and flowering plants. A sterile enclosure is neither so pleasant nor so healthy as one covered by vegetation. Many of the best medical writers affirm that miasmatic exhalations, so fatal to the health of all classes in marshy districts, seldom if ever reach buildings surrounded by trees of a moderate height. This is probably true, for vegetables absorb many of the gases injurious to the health when mixed with the air inspired. Rows of trees, standing between swampy lands or wet prairies and family dwellings, often afford ample protection from the poisonous gases continually arising from the decomposition of animal and vegetable matter. But plants and flowers not only protect the pupils of literary institutions from the effects of deleterious gases; they also afford a healthy and varied prospect, while their appearance and study are calculated to excite the better feelings of the heart, and thus elevate the mind from the study of abstract propositions to the contemplation of the beauties of nature and the perfections of nature's God.

School-rooms should always be larger in proportion to the number of their inmates, than other buildings. The ceilings should be higher, and if possible there should be an opening communicating with the atmosphere without, in the most elevated portions of the different apartments. If the rooms were spacious they would contain a larger quantity of healthy air, while the openings would permit the escape of that which was too much heated, with many of the gaseous vapors arising from the lungs and external surface of the pupils. They should also be warmed by air from furnaces underneath, or where this is impracticable, the grates or stoves should be placed much nearer the floor than they usually are. Fire-places are always preferable to stoves, and wood to coal, but as both are more expensive, the latter may be used safely with proper precaution. In all the churches, school houses, or even private dwellings, that have fallen under my notice, the fire is entirely too much elevated. It should be remembered that the specific gravity of cold air is much greater than that of warm, consequently when it is admitted into heated rooms it sinks at once to the lowest level. Rarified air also rises, so that when the fire is placed at a distance above the floor, the lower extremities are continually immersed in a cold medium, to the manifest injury of the general health. This subject has thus far escaped the notice of writers upon hygiene, but it is certainly one of much importance, not only to the welfare of the inmates of schools and colleges, but also to that of public assemblies or private families.

Seats more or less elevated, should be provided for pupils, according to their respective ages. The heads of the smaller scholars should be as nearly as possible on a level with those of the larger,

for cold air is not the only fluid that descends in the school-room. Some of the gases thrown off from the system are extremely injurious to health, and if they form a large proportion of the air inhaled, they are speedily destructive. Among these may be mentioned the carbonic acid, which, being heavier than atmospheric air, descends and forms a stratum upon the floor, more or less thick, according to the number of pupils and the length of time they are confined in the room. Small children, if placed on low seats, would therefore be exposed to the worst of consequences; while the larger scholars, from their elevated position, would remain entirely secure. This subject is also of sufficient importance to command the attention of those engaged in the education of youth.

Imperfect ventilation is too often a source of disease in crowded school-rooms, especially in the winter season, where many teachers think it advisable to keep them as close as possible in order to exclude the cold air from without; a practice which not only destroys the feeble in early life, but also implants, in the most healthy, the seeds of premature decay.

The blood, in its passage through the lungs, requires pure air for the expulsion of the poisonous matter which it accumulates in the course of the circulation. When it leaves the lungs, its color is a bright scarlet, but when it returns, it is changed into a dark modena, and hence it is termed black blood. The former is found in the arteries, and the latter in the veins. The red or arterial blood not only furnishes the materials for the growth of the body, but it also contains whatever is necessary to replace the worn-out particles which are continually escaping from every part of the physical system by means of the skin, lungs and mucous membranes, as well as the remainder of the organs of secretion and exhalation. On the other hand, the dark or venous blood is loaded with gases and salts, which render it poisonous to every part of the animal, except the tubes and cavities in which it is contained. Its composition must, therefore, be changed, before it can enter the arterial system, or perform any part in the grand process of animal nutrition. This can be accomplished only by an atmosphere containing the proper quantity of oxygen, and in order to provide this the lungs are continually calling for a fresh supply of pure air, for at every inflation, a part of the oxygen, entering the lungs, disappears, and its place is supplied by a poisonous compound which would speedily be destructive to the general health. It is, therefore, evident that a given quantity of atmospheric air will support life only for a limited period. When the oxygen it contained is removed, it becomes an engine of destruction, as the holds of prison ships and the confined apartments of captive soldiers too frequently attest. What therefore must be the condition of the pupils in a crowded school-room, where the doors and win-

dows are kept so completely closed, that neither the air without can gain admittance, nor that within make its escape?

But the consumption of oxygen and the consequent formation of cabonaceous and other gases, is not the only source of contamination in the atmosphere of the school-room. There is more or less that is equally injurious to health, passing off from the surface of the body, which mixes with the air already polluted, and thus the whole mass becomes more unfit for respiration. It is also probable that there is some change in the electric condition of the air of a close room, which renders it unhealthy.

Confinement in a close room will not alike affect all the pupils of a large school. Those inclined to disease of the lungs will suffer most, and it is quite certain that the seeds of consumption are frequently implanted in the lungs of those predisposed to the disease, by improper management during the period of their education.

School-rooms, crowded manufactories, and other places where persons are daily congregated, should therefore be well ventilated, even in the coldest weather. They should also be so arranged, that this ventilation would not be left to the fancy or caprice of teachers or master workmen, for but few of either are aware of its paramont importance.

As healthy air should always contain a proper proportion of moisture, a vessel containing two or three gallons of water should be so placed, that a continued evaporation would be kept up when the room is occupied, especially if it be heated by close stoves. If warmed from furnaces beneath, the air should pass through a reservoir of water before it is admitted into the room.

As a committee has been appointed to report the best plan for the erection of school houses, at the next meeting of the College, I shall dismiss the subject, by remarking, that whatever may be the shape or size of such building, it should always be furnished with apertures for admission of pure air, and the escape of that which has become noxious. This may probably be done by dropping a sash on one side of the room, and raising another on the opposite. The pupils, however, should always be removed from the vicinity of the aperture which gives admission to the air, especially if it be either cold or damp.

As school houses are now erected, even the imperfect ventilation they receive is injurious to many of the pupils. The temperature of the room is often so high that the inmates are thrown into a profuse perspiration, when the windows and doors are opened, and the house is filled with a flood of cold air, which contracts the pores of the skin, drives the blood from the surface, arrests the functions of the skin, and thus produces colds, pleurisies, or disorders of the lungs, which too often terminate in consumption or other disease equally fatal to the unfortunate pupil. Indeed,

consumption often commences at a very early period, and it is quite probable that the discipline of the school-room frequently pushes it onward to a speedy termination.

8. Cleanliness is every where an important element in the preservation of health, but in no place is it more necessary than in the school-room. If either the furniture, or the persons and clothes of the pupils are allowed to remain filthy, the functions of the system, corporeal and mental, must speedily suffer. The dust upon the floor is soon reduced to an impalpable powder, which mixes with the atmosphere, and thus finds its way into the lungs, where it either remains until it is ejected by coughing, or it sinks deeper and deeper into the bronchial tubes, which are soon rendered entirely impervious. When fixed it becomes a most destructive irritant, and the *vis medicatrix naturæ* exerts all its powers to procure its expulsion. A cough, more or less severe, immediately commences. At first it is short and dry, but eventually it is attended with a slight mucous expectoration; sometimes bloody, at others purulent. It fails, however, in its efforts; the cough increases, the cheeks become red near their centre, but pale and sallow elsewhere, the system is emaciated, fever and night sweats occur, respiration is short and difficult, the chest appears contracted, with a pain more or less acute in one of the sides, the teeth are white, and the eye glows with an unusual fire. Still the appetite remains good, and the unfortunate sufferer confidently expects a speedy recovery. The symptoms, however, continue to increase until death closes the distressing scene, and a promising youth falls a victim to the unhealthy condition of a neglected school-room.

All students will not suffer equally if placed in a dusty house. Those inclined to pulmonary disease will suffer most, and hence persons having narrow chests, or a chronic cough, should never be exposed to the dust. They should never be compelled to sweep, nor should they remain in their places while others are engaged in it.

8. The attitude of the pupil in the school-room, is of much importance in the preservation of his health. Curvature of the spine is often produced by the unnatural position so frequently assumed by scholars engaged in writing, drawing, painting, or any thing else which admits of leaning forward, or laterally, or of the elevation of one of the shoulders above the other. When engaged in any of the above named exercises, or indeed in any thing else, the student should stand or sit erect. If he lean forward, with either his breast or side upon the edge of the desk, he may become the subject of a permanent deformity before he is aware of it. But this is not the worst. Curvatures of the spine continue to increase, during life, unless the subject of the disease submits to a most rigid course of medical treatment. The spine is composed of a number of short oval bones, with processes extending back-

wards from the posterior surface. These bones are piled upon each other and tied together by a movable intervening substance, and a dense ligament extending from one process to the other throughout its whole extent. When the body is bent forwards, the anterior edges of the bones press upon each other, and absorption follows. As it progresses, the centre of gravity is removed, the weight of the body is gradually thrown forward, and the absorption, and consequent curvature continually augmented until the deformity is complete. Sometimes the inclination is lateral, at others both lateral and forwards when the distortion is immense. The only remedy for this disease is a proper regimen and a continued horizontal position, which must be maintained until the defective bones regain their original figure. If the curvature is forward, the same object may be accomplished by resting on the hands and knees.

The pupils, in most danger of deformities of the bony system, are such as are predisposed to scrofula, or such as are slender in form, of sedentary habits, and take but little exercise. Females, from their organization and sedentary habits, are more frequently the subjects of spinal curvature than males. In some countries, and perhaps in some portions of our own, ten per cent. of the boarding-school misses are afflicted with diseases of the spine, the result of mismanagement in the school-room. To prevent a catastrophe so fatal to the young female, she must take regular exercise in the open air; live on a wholesome nutritious diet, and stand or sit erect in the school-room.

But deformity of the spine is not the only evil resulting from leaning forward upon a desk when engaged in study. The pressure upon the breast bone decreases the cavity of the chest, and thus predisposes to diseases of the lungs and breast, which are equally as destructive to the well-being of the patient, although they are less obvious to the vision. If the student stand as much as possible when writing or drawing, the evils complained of will not only be obviated, but the tone and vigor of the muscular system will be increased, and the general health thereby improved.

9. The diet of the pupil, although mostly beyond the control of the teacher, should be regulated with a special reference to his situation. It is unquestionably true that man requires a mixed diet, or one composed of both animal and vegetable food; but in early life, and especially when the youth is confined in the school-room, the latter should form the greater proportion. Some, however, require more animal food than others. If the temperament be sanguineous and the person is of a full habit, much meat will be decidedly injurious; but if it be lymphatic and the circulation and actions are sluggish, a larger quantity of stimulating food will be beneficial. The diet of children under twelve years of age should be decidedly vegetable, with a proper quantity of milk and its products.

Students and others of sedentary habits, err more in the quantity than in the quality of their food. They eat too much; more than the stomach can digest, before it is called upon to receive an additional supply. In this condition the pupil cannot study. He may pass a few hours in a kind of dreaming meditation, but he will be unable to accomplish any thing until the stomach has disposed of its "stock of provisions." Indeed it is well that he is unable to concentrate his mind upon his lessons, for were he to do so, he would cut off a part of the nervous influence from the stomach, which would be fatal, in time, to his general health.

The drinks of children should never be stimulating. Strong coffee and tea should be entirely forbidden; as well as wine, beer, or any thing else containing alcohol, even in the smallest quantities.

To conclude, I will again repeat that children should seldom, if ever, be placed in school before they are six or seven years of age. In cities they are sent to school too young. Until the time specified, they should be solely under the protection of the parent. Their education should be strictly moral. They should be taught to love and venerate every thing that is good. The parent should rest satisfied with seeing his children attain the seventh year in health, with their chests fully expanded, and their muscular systems well developed by unrestrained exercise. But even then the confinement should be gradual—at first consisting of an hour or two in the day, and gradually increasing to four or five. Numbers of children have been destroyed by being prematurely placed in school. To make the child a prodigy of learning when almost a babe, it is sent to an infant school, where it is kept *still*, (an outrage upon nature,) for hours together, or until the system becomes weary of restraint, when it falls asleep and thus escapes the watchful eye of the teacher. It is true it will learn by a kind of imitation, and appear to solve problems astonishing to the visiters, but when closely examined it will be found that it has learned the whole by repeating what it was told, without understanding the first principles of the subject under consideration.

REPORT

ON

PROFESSIONAL EDUCATION.

BY

PROFESSOR C. E. STOWE.

WHAT are the effects on the progress and character of the learned professions in the West, of the defective preparatory education of so large a proportion of those who are educated to these professions?

DANIEL DRAKE,
E. D. MANSFIELD, } *Committee.*
C. E. STOWE,

THE CLERICAL PROFESSION.

A complete preparatory education for the clerical profession implies,

1. A correct grammatical acquaintance with one's own language, an attainment quite as essential to accuracy of thought as to propriety of speech.

2. The principles of the various branches of natural science, for how can one be an intelligent minister of God, who is unacquainted with the works of God?

3. The Hebrew, Chaldee and Greek, of the Holy Scriptures, for how can one be an interpreter of God's word who is ignorant of the languages in which the word was given?

4. The classical languages and literature, without which one cannot investigate to the best advantage the language of the Bible, or ascertain what the human mind is capable of without revelation.

5. Ecclesiastical and civil history, for the minister should not be ignorant of the processes through which the human race has already gone, of the changes in human society, and the causes which have produced them.

6. Systematic theology, together with mental and moral philosophy, the principles of the sciences with which he is most immediately concerned.

7. Rhetoric, which teaches the mode of exhibiting and applying the above-named principles so as most powerfully to affect the moral nature of man.

All these branches of study certainly are essential to a full preparatory course for the ministry. It is true there have been and are still very good and even eminent ministers who have never had the advantages of such a preparatory course; but they are men who, by extraordinary natural talent, gigantic effort, and untiring perseverance, have in some measure overcome the obstacles of defective preparation, and who would have been far in advance of what they now are, had they applied the same labor with greater earlier advantages; and their example is no proof that others do not need a preparation which it has cost them infinite labor to dispense with. I never knew one of these eminent ministers who had not the highest appreciation of the value of a full preparatory course, and who did not labor earnestly to procure for the rising generation the advantages of which he was himself deprived—a sufficient proof of what experience teaches on this point.

Admitting, then, all that can be fairly claimed, that some men have made themselves eminently useful notwithstanding the deficiencies of their preparatory course, I proceed to point out the more prominent evils which universally and necessarily result to the clerical profession from a general deficiency in this respect.

1. It leads to random speculation after what is new, and a great reaching after discovery and improvement.

An ardent, adventurous youth, undisciplined by study and ignorant of what has been done by other minds, is apt to regard the numberless half-formed images which flit in rapid succession through his brain, as original and complete ideas; and begins to imagine that a mind so wonderfully fertile as his must be a rare phenomenon in human nature. Knowing little of what others have done or have been capable of doing, he scorns the idea of receiving help from them; all that he needs is to raise the steam and concentrate his own vaporing into noisy explosions, which he mistakes for powerful cannonading. "He boldly spurns as unworthy his notice all that has been done before him, and thus it happens to him as to all who seek originality independent of the pioneers who have preceded them, that he gets knee deep into

quagmires, and ends by advancing exploded fallacies as bold discoveries."

It is as if some wrong-headed foreigner should undertake to penetrate from the Atlantic shore to the Rocky Mountains; and starting with the idea that the Americans are all savages from whom nothing is to be learned, neglects to inquire for the road, makes his way along the most unfrequented defiles of the Alleghanies, passes through the trackless forests and across the mighty rivers of the West; and publishes a map vaunting his wonderful discoveries of passes in the mountains and fords in the rivers and ways through the forest, not knowing meanwhile that these routes had all been surveyed before him and abandoned for a better one where the national road is now fixed, with substantial bridges across the rivers and macadamised turnpikes through the forests, and canals and rail-roads along the mountains.

Could the mischief be confined to the mischief-maker himself, it were the less to be regretted; but there are numbers in the community looking to him for instruction; his noisy assurances impose upon their simplicity; society becomes agitated and thrown back in its progress by fallacies which have already been a hundred times exploded, and must now be exploded again. It is not contended that no new truths or new applications of truth, are yet to be discovered in theology as in other sciences; but it is affirmed that those who are ignorant of what has already been done, and who know no better than to mistake old errors for new truths, are not the men to make those discoveries.

2. It leads to bigotted adherence to old theories and obsolete methods without an intelligent estimate of their reason and real value.

In minds of a different temperament from those mentioned above, the same deficiency leads to this opposite evil. This happens in dispositions of the dependent sort, who are never fond of new ways, but are always looking about for the old paths in which their fathers walked. They accordingly take the little chart which their fathers left them, and push straight forward according to the bearings and distances therein laid down. But though the start was a correct one for the times when it was made, the face of the country has been continually changing since. They, however, not having informed themselves respecting those changes, make no allowance for them. Where there was once a lake there is now a fertile valley, where there was once a river there is now a gravelly bottom, a deep ravine has been filled up by the fall of a mountain, a green forest has been cut away and a thriving city now stands in its place; but these careful divines have no eyes for any such changes—they must with infinite labor row across the valley in a boat because their fathers did, though the lake is no longer there; at great expense they must maintain a bridge across the bottom,

though the river has long since changed its course, and when they come to the present channel of the stream they must ford it or swim it, or boldly swear there is no water there because it is not so laid down on their chart, and they must by no means allow a bridge where their fathers never had one—they must continue to warn travellers of the mountain and ravine, though both have long since disappeared—and the city must still be called by the name of the forest and treated as if the houses were mere trees and the citizens beasts.

This is the extreme of conservatism, and is no less disastrous to the progress of society than the extreme of innovation; and as the former results from ignorance of what *has been*, so the latter results from ignorance of what *is*; and both these species of ignorance have their origin in the same source, a preparatory education too deficient to improve and discipline the intellectual powers, to mature the judgment and give it the proper materials to act upon.

3. It leads to self-sufficiency and rashness, to intolerance and ultraism

Saint Paul, with characteristic wisdom, says, that a minister should not be a *noviee*, lest being lifted up with pride he fall into the condemnation of the devil. It is well known that the evils we have just mentioned are all incident to want of experience; and he who has not studied the records of the past, in a most important sense lacks experience. If a man could live in all ages, among all nations, and be personally conversant with all periods of their history, he would need little aid from books. But confined as we are to one little spot of earth and to one very brief period of time, it is impossible for us to become masters of a large experience without availing ourselves of the treasures deposited in books. The experience contained in books is not only altogether larger than our personal experience can be, extending as it does over all climes and through all ages, but it is also more select and valuable. How do we obtain experience by actual intercourse with men? Simply by observing their developments and ascertaining the results of particular combinations. Many of the minds, however, which we meet in real life scarcely repay the trouble of investigation, and by far the greater number of combinations are such as to afford very limited results; while in books well selected we may constantly furnish ourselves with the best thoughts of the best minds, and contemplate the most important results of the most striking combinations.

Books alone, it is true, will not give experience. One must have personal intercourse with mankind in order to understand and apply the statements of the book; but with this preliminary knowledge, study has all the advantages of personal observation and much besides. In like manner, books alone will not make the geologist. He must travel in his own district and observe the

phenomena of the earth *in situ*, until his mind is sufficiently familiar with their appearance to enable him to form a definite and lively picture from a verbal description; and then in a short time by the aid of books he can learn the outlines of the geology of the earth; whereas an entire life devoted exclusively to this topic and under the most favorable circumstances, would scarcely suffice for the acquisition of the same knowledge by personal inspection. If it be true, then, that the mere book-worm may be a man without experience or knowledge of the world, it is equally true that both the experience and knowledge of him who is destitute of the information contained in books, will be very limited, and the result of limited experience are usually manifest in his life. Not having sufficient knowledge of other minds to compare his own with them, and being nearer to himself than any one else, he becomes magnified in his own eyes, thinks himself much larger than others, and becomes self-confident and self-sufficient. Unacquainted with other movements and the causes of their failure, he rashly promotes his own regardless of consequences; having never travelled beyond his own little garden, he supposes that light exists only there, and that a resistance to any of his notions, however trivial or eccentric, is a resistance to light, and he is accordingly extremely intolerant. Being persuaded that all his own views are exactly as they should be, and having no idea that the rest of the world has the capacity or the right to modify them, he pays no regard to their judgment. He hates the doctrine of *expediency*, (which, as Johnson defines it, is *propriety, fitness, suitableness to an end*,) and drives himself forward into all kinds of *ultraism*. Short, stormy and disastrous, is the career of such a mind, whether it take the extreme of innovation or conservatism, to either of which it is equally liable. Men of such dispositions, taking different sides, fall into violent, personal, and exterminating controversies, in which truth is entirely lost sight of, and the only object at last comes to be, to trample on each other if possible

4. It leads to bad taste and wrong standards of judgment among the people, which reacts on the profession.

A minister may have many defects, and yet possess some winning excellencies which endear him to his people, and give him great influence among them. People at large are not very discriminating, and associating the defects of the minister with their love of his excellencies, and feeling the beneficial results of his good influence without analyzing the causes which have produced it, they often esteem his bad faults, his bad taste, his ascetical defects, as highly as his virtues, and no less potent for good. A wrong standard of judgment is formed, and as it is much easier to imitate a fault than to rival an excellence, if the people demand what is faulty, this demand reacts on the profession; and thus all the

defects, with but few of the virtues, of a favorite leader, may be entailed on successive generations.

5. It leads to a general unsteadiness and fickleness on the part of both preacher and hearer.

Nothing but truth and real excellence can have a permanent hold on the mind. Error and bad taste, however firmly rooted they may seem to be for a time, must continually change their form in order to retain their hold. Hence, where people have been accustomed to admire faults, there must be variety in the faults to afford some pleasure, and they will *heap up to themselves teachers, having itching ears;* and the preacher too, having no great stores in his mind, soon runs out, exhausts all his artifices, and must go where he has not been known before in order to run through the same words again.

6. It produces spasmodic leaps back and forth; instead of a steady, progressive improvement.

A steady, progressive movement in excellence, requires a thorough preparation and complete furnishing of the mind with all the materials of advancement; and it is only those who are thus prepared and furnished that are qualified to take the lead in society. Without this, the adventurous novice may for a time make bold leaps, and seem for a while to be outstripping his more cautious and surer neighbor; but his leaps are irregular, sometimes sideways, and sometimes backwards; he jars and loosens the frame-work of society, and finally leaves it very little in advance of the spot where he started,—and so disjointed and disordered as to be incapable of steady progress till we have outlived the effect of his ill-advised schemes.

7. It produces habits of indolence in respect to mental culture, and the substitution of *bodily exercise* for *godliness.*

Bodily exercise, says the Apostle, *profiteth little, but godliness is profitable to all things;* meaning by *bodily exercise* the physical expressions of religious emotion, and by *godliness* the devotion of the heart to God. An undisciplined and unfurnished mind, after it has once tasted the excitement of public life, becomes increasingly averse to habits of close mental application. But something must be done to secure a hearing, and to hide the lack of real thought, tones, gestures, grimaces, and various other sorts of bodily exercise are resorted to, which, as the Apostle says, *profit but little.* The mere excitement of public life renders this *bodily exercise* an attainment of easy acquisition.

8. It occasions a failure to accomplish the real objects of the ministry; a consequent loss of respect and influence, and a real deterioration of the profession.

The real object of the ministry is the advancement of society in all intellectuall and moral excellence, by a judicious application of

the principles and motives of true religion. It has already been seen that this object cannot be accomplished by an undisciplined and unfurnished mind; and if it is not accomplished, the failure must of course bring the profession into disrepute with the enlightened portion of the community. If the ministry loves the respect of the community, it needs to have influence; and as few men of real power would love to enter a profession which was so circumstanced, it necessarily deteriorates, and the evil continually waxes worse.

Finally, in consequence of this loss of respect for and deterioration of the ministry, the profession becomes a secondary object with those who engage in it, and the work of ruin is completed.

A man cannot afford to devote his whole time to a profession which has little weight in society, and without entire devotion of mind and heart to a single pursuit, no one can become eminent or secure for the pursuit a requisite share of the public confidence. Most of all is this true in respect to the ministry; the whole honor of which for good, in the present age, depends on the amount of intellectual and moral strength which it can put forth. Any thing, therefore, which diminishes the intellectual and moral strength of the ministry, especially the giving to it but a half or a third part of a man's time and power, must cause it to deteriorate as fast as its enemies can desire, and lead to a speedy and entire ruin.

Here are some of the most prominent evils, both to the profession and to the public, which must result from crowding the ministry with men incompetent to the discharge of its duties.

These evils have already been experienced to an alarming extent, and they will increase yet more until the cause is removed. I do not say that these evils are peculiar to the West, they exist in all parts of the nation; nor are they confined to one or two of the several denominations into which christians have divided themselves, for all denominations have participated more or less in the neglect, and are experiencing each their share of the consequences.

I do not here undertake to prescribe any particular method of study, or any definite period of time to be devoted to it, as a remedy for these evils. All I insist upon is that the real remedy lies in having the ministry stocked with men of well disciplined and well furnished minds, wherever and however this discipline and furniture may be obtained. All the men who have done honor to their profession in any denomination, have been men of this description; and the mischief-makers and the degraders of the profession, have been men of the opposite description. It is

true, indeed, that some who enjoy the advantages of the college and professional seminary, as the poet Burns expresses it,

"Gang in stirks and come out asses!"

and that some who are destitute of these advantages are *nature's noblemen*, by their own energies retrieving all the defects of early want. This, I believe, for the mass of mankind and the average of the professions, the college and the professional seminary are indispensable requisites to suitable preparation, and consequently to judicious and efficient action.

sounds. Nature has provided a way for him to make known his sufferings without the use of words. He cries, and receives the needed attention. I will not undertake to say at what age a child may learn to cry for what it wants. All will agree that it may at a very early period. Who has not seen children exhibit some of the evil passions of our nature before they are a year old? It cries for what it wants and is gratified; and soon learns that it has only to raise its notes to the highest key to obtain whatever it wants. The little general having, in this way, learned to conquer, is not easily subdued. This disposition "grows with its growth and strengthens with its strength," till it becomes quite insufferable. And the fond mother begins to see that something must be done. But ah! 'tis a heart-rending task to deny mother's little darling. But the process which our grand-mothers, aye, and our mothers too, have told us of, must be commenced. The child's *will* must be broken. And happy for it if it go through the operation with a whole skin, to say nothing of the injury done to the mind. The mother never once dreaming that, had her child's wants in infancy been anticipated, and had it never been gratified merely to still its noise, nine tenths of all this trouble would have been avoided. Never dreaming that the *will* which she is breaking, is, in a great measure, one of her own forming.

For the present we will take the little fellow to the school-room and seat him on a bench with a dozen others of nearly the same age; some with their wills so completely subdued as to render them almost dolts; some with half subdued wills; and others still that give the very best evidence that their wills have scarcely been crossed. And there let us leave them for a few moments, till we bring in another class of somewhat different character—such as have been reared, from their infancy, with the utmost care and solicitude, whose every want has been anticipated, and, more than all, who have never learned to conquer by mere dint of noise—whose parents corrected all their little faults and foibles as fast as they were developed, and on whom large doses of hickory have never been administered. Bring these too into the school-room; and let me ask any experienced teacher, which class will cause him the least trouble? The answer is at hand. Is it not a fact, then, that one great cause of insubordination in our common schools, lies farther back than most people have imagined?

These are no pictures of the imagination. All our schools are in a greater or less degree, made up of such materials. Moreover these children, at this young and tender age, when they most need skilful management, are often placed under the care of teachers, whose single qualification is, they will teach cheap. But the common sentiment is, they will do well enough for *small child*. Thus the evil is increased, till after a long time, perchance, of the parents begin to find that this course will not do.

what next? Too often the opposite extreme is resorted to, and a teacher is selected who is famous for the rod and the ferrule only. "Then comes the tug of war." I will not pursue the sickening detail, but leave your imagination to picture the results.

I verily believe, that were all our youth, at that tender age when they usually commence going to school, placed under the care of teachers well qualified for the important office, our jails and penitentiaries would be nearly empty, and our lawyers would seek other employment or starve. It would, no doubt, be economy in our state to provide, at the public expense, for raising up teachers who should be well qualified for the discharge of the high and responsible trust assigned them.

But there are other causes operating to prevent that order and regularity in school which are indispensable to desirable improvement. The house in which the school is taught, is often wholly unsuited to the purposes for which it was intended; and every thing in and about it is of a repulsive character. If we would look for improvement, the pupils should, as far as possible, be rendered comfortable and happy. Instead of this, how often do we see a group of active little fellows placed upon a bench, with no support to the back, and too high for their feet to reach the floor. And thus located, they are required to sit *still*, three hours at a single heat, with very little or no recess. No wonder that under such circumstances, boys of any life and spirit are disposed to play truant. And the fact, instead of being evidence of a perverse disposition, I should think was the very reverse of this. Indeed, I would think more highly of the boy who would run away from such a place, than of the one who would tamely submit to all its inconveniences.

I speak experimentally on this subject. When I was a little urchin, I was placed in just the situation above mentioned. And what was to be done? Why just to sit still and study my abs and blays, till my turn came to read, and then go back to the same position, and there remain till the tardy hour-glass had three times measured out its sands. As the only possible chance for exercise to relieve my aching bones, I even ventured to raise one foot. But that was a crime not to be tolerated in school in those days. No sooner was I discovered by my teacher than I was called to an account for the offence. And having no satisfactory reason to give for so gross a violation of good order, I was required to continue the process of foot-swinging, while all the school were allowed to suspend their studies and laugh at me. The very remembrance of which brings to my mind the raging of Æneas when requested by Dido to give her a history of the destruction of Troy. The purport of which is, that the relation of the facts would cause the revival of unutterable grief. Such were the times. That teacher was among the very best that could be found. And with him I

began and finished the little aid which I ever received in mental improvement. And far be it from me to say aught against him. Under most teachers, instead of the punishment inflicted, I should have received a larger dose of the essence of hickory.

With all our improvements, we are still far from perfection in the management of children in school. Young children require a great deal of exercise, and should be allowed to have it. When the weather is pleasant and the ground dry, young scholars should be allowed to spend near one half the time abroad, even in school hours. The teacher who adopts this course, will ordinarily find no difficulty in governing this class of his pupils. And all the punishment he need ever inflict for misconduct, will be to keep the offender in the school room, while his comrades are abroad at their amusements. Pupils thus indulged, will, other things being equal, improve much faster than those who are kept close to the school room.

But I shall be asked, how the larger scholars are to be governed, whose evil habits have perhaps increased with their years? No rule can be laid down for this, further than the very general one, that the teacher, as far as possible, make himself acquainted with every law of our nature, and each working of the human passions; that he carefully study the dispositions of his pupils, and judiciously adapt his admonitions and reproofs to these circumstances. For what would be deeply felt by some, would scarcely be regarded by others. Let the love of kindness dwell on his lips. Let him remember that he is dealing with rational, intelligent beings, and not with brutes. With these, and a share of prudence and common sense, he will not find it a difficult task to govern his school.

Still it is objected, that there may be some who cannot be reached by these means. Then try moral suasion. Appeal to the precepts of the Bible. Appeal to his class-mates. Let them condemn the course he is pursuing; for they will not fail to do it. Let the teacher converse with the offender privately. But let him do it with mildness and affection; and seldom, if ever, will he fail to reclaim. But I may be asked, should cases occur, in which all these means have been tried without success, shall we not, as a last resort, whip the offender? I unhesitatingly answer *no, never; never* let such a thing be named in school. What, use a rational being as you would a brute, with which you cannot reason? I am astonished that so barbarous a practice has so long found advocates. And it is high time the practice was discontinued. What then is to be done with those, whom all our moral means and all our kindness, fail to bring to a sense of duty? Should one of this character be found in a thousand, as a last resort, let the teacher acquaint the school directors with the case, and let them visit him in private, and make another effort to save him. Should this too,

fail, then let the directors assemble in the school room; let them state the evils of insubordination, and the necessity of good order, and then let the offender be publicly expelled from the school. This course will be better, by far, than that he should remain, and contaminate, by his evil example, all over whom he can exert an influence.

But some will ask, why not whip him to obedience at once. I answer, for many reasons, I would not do it; some of which I will name:

I object to whipping in school; because it is usually done when the teacher is in a passion; and of course he needs correction himself, and fails to accomplish the intended object.

I object to the practice; because it has a tendency to degrade the scholar on whom it is inflicted. But you may say that his conduct merits disgrace. Do not, then, increase the evil, by adding to its cause.

Again, I object to the practice, because it has a tendency to abuse the mind as well as the body. This objection is closely allied to the one just mentioned. But there is a difference. Perhaps I can best illustrate my position by a case. I once had two brothers placed under my instruction, of about equal capacity, and but two or three years difference in their age. The eldest of whom had, from a child, been whipped for every trifle, and daily told by his mother that he was born to be a poor mean fellow; while his younger brother was caressed with the idea that he was to be a great man. And so thoroughly had these notions been instilled into their minds that I could never remove them. And the effects on both were ruinous. One was bold, confident, and overbearing. The other moped about with his head down, and his eyes half closed, and never seemed to feel that he had rights in common with his associates. The minds of these boys had been abused. And if I do not greatly mistake, the evil effects of that abuse will adhere to them through life.

I also object to the practice of whipping in school, because it never does any good. This you may say is a bold assertion, and requires proof. Well then, I have my proof in the experience of every one who has been taken through a course of sprouts by any modern pedagogue. I have it in the testimony of at least nine-tenths of all the experienced teachers who have tried both methods of government; and, if I mistake not, I have it in the good sense of most of this audience.

But I am often reminded of the testimony of a good old man, recorded in a very ancient book, (not much used, I fear, in the schools of the advocates of flagillation,) that "he that spareth the rod hateth his son." Were the good old book in which the above sentiment is recorded, made the daily study of the pupils in our schools, and were they daily taught to regulate all their conduct

by its divine precepts, there would be very little occasion for punishment of any character, much less for the use of the rod. But I wish my audience to keep in mind that it is school, not family government, that we are discussing.

Since I have alluded to the use of the Bible as a school-book, allow me to say a word or two more in its behalf, before closing this part of my subject.

I am aware that some object to its use in schools for several reasons; principally because they wish the mind left free to judge of its contents in mature years. I am aware that this is called an age of improvement; but to my mind, that is a singular kind of improvement which contradicts divine inspiration that expressly enjoins, "Thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou riseth up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Thus was the law of God to be inculcated in ancient times, and does not look much like the modern fashion of leaving the mind a blank on this subject.

Again, it has been objected, that certain parts of the Bible are not suitable to place in the hands of children. We ought to remember that the law of God is a perfect law, and of course has to deal with all the evil passions and dispositions of our nature. The judicious teacher who is well acquainted with its sacred pages, will find no difficulty in making suitable selections for his pupils. I have often witnessed, with much pleasure, the deep interest with which children dwell upon the history of Joseph; and how carefully they would read over and over again the account of the sufferings of our Savior in the garden, and on the cross; apparently to see if they could not light upon some verse that would show some mitigation of these sufferings. The Acts of the Apostles are always interesting to the young. Do we wish to make selections for scholars further advanced? The writings of Paul afford an opportunity to exercise the learner in all the various modulations and inflections of the voice, which I have never found in any other book. None can know, but those who have tried it, the happy influence which the reading of a Psalm, morning and evening, before a devotional exercise, will exert over his scholars.

Again, it has been said, that by the use of the Bible in school, children, by too great familiarity, lose all reverence for it. If this is ever the case, the fault is in the teacher. It is his duty to see that his scholars use that book with becoming sobriety.

Allow me to add, and let the testimony go for what it is worth, that I was engaged in teaching, most of the time, for more than twenty-five years, and always kept a record of all the scholars'

names that came under my instruction. In looking over the list, I do not find one who was early instructed in the precepts of God's word, and who was taught in early life, to observe the Sabbath and reverence the sanctuary, that was ever convicted of any crime;—but one, who failed in business, and his failure was owing to causes beyond his control: he soon recovered, and, I believe, paid the last dollar that he owed;—but one who ever become intemperate; and, on inquiry, I find that he was much from home just at that age when he most needed parental influence. On the other hand, among those whose minds were left unshackled, as it is sometimes called, several have been convicted of indictable offences; others of crimes of a minor character; numbers have failed in business, not one of whom, so far as I know, ever regained his former standing; and nearly one fourth, who lived to manhood, became dissipated and useless to society. So thoroughly am I convinced of the utility of the Bible, as a means of government, that I should not dare, if from no other consideration, to undertake the government of a school without it. And with it, I find no use for the rod.

Perhaps I ought to say a few words more to parents before I close; for without parental co-operation, the teacher's task will be a hard one. It is the duty of parents to see that their children attend school regularly, and in season. Most parents are not aware of the amount of mischief they are doing, by sending their children to school half an hour too late. Better by far for the school, and about as well for them, that they should not attend at all. Would any parent be willing that the teacher should be often absent at the proper hours? Let him do this a few times, and his reputation as a teacher will materially suffer. This is not just.

I know not by what principle of logic they arrive at the conclusion, that the teacher must be on the ground, every day, at the proper hour, rain or shine, sick or well, and there wait the pleasure of parents to have their children there. The obligation should be mutual. This is not all. Children who are irregular, or late in their attendance, I again tell you will not improve. And who must bear the blame? No one but the teacher. Yes, he must possess the wonderful faculty of communicating knowledge, if he can occasionally get a glance at the little urchins who live within certain bounds. If he do not, he must be dismissed for want of capacity. Poor fellows! I feel for them most keenly, having myself been through the mill and ground till grinding was of no further use. But cheer up, a brighter day is dawning upon your prospects. Many parents are beginning to discover that their children must apply themselves regularly and closely, or they will never be learned and great. And so sensible are they of this, in some parts of our country, that when the hour of study arrives, the teacher is allowed to lock the door, and suffer no interruption

from late arrivals. And I wish that every teacher in our land would take this high ground, and adhere to it at all hazards, sink or swim.

But stop, my dear sir, exclaims some parent, are my children, who have to go a mile to school, to be locked out, if they are half an hour behind the time! They ought to be, I answer, for the benefit of the school as well as their own; and they would soon learn to be there in season.

Permit me, also, to say a few words to scholars, before I sit down. You may not be aware, my young friends, how much depends on your own efforts. You will do well to remember, that if you would be good scholars, the work must be done principally by yourselves. Neither good teachers, good school houses, nor good books, will avail, without good scholars. And to be a good scholar, implies more than is sometimes imagined. It implies, that you should always be in your place at the proper hour; that your lesson be well prepared; that you pay particular attention to, and endeavor to remember the explanations of your lessons by your teacher; that you scrupulously regard all his requirements; and in *no case* transgress the rules of the school. In *no case*, did I say? Even so. No circumstances whatever, can justify a transgression of your teacher's rules. However absurd they may appear to you, you are bound to obey them or leave the school. Show me a scholar who is watching every opportunity to trample upon the laws of the school, and I will show you one who will, ordinarily, be a bad member of society, if he is not in the penitentiary or hanged, before he arrives at the years of manhood. You should nobly disdain to take advantage of circumstances which exist, more or less, in every school, in which you can do wrong without detection. Keep one thing constantly in mind, that, however you may succeed in hiding single actions, you cannot hide your general character, which is made up of single actions. Your characters are now forming for life; and there is, perhaps, no place where so much is done towards the formation of character as in the schoolroom. Never descend to what is low and trifling. It may excite mirth in the beholders, while they despise the author of it.

It is not so much going to school a long time, as spending well the time while you are in school, that will make you good scholars. Doct. Franklin had but comparatively limited means for improving his mind in the ordinary way. He became great by improving to the best advantage, the little portions of time which are quite commonly spent by boys at play. Always have some useful book at hand, to which you can devote your attention when you have a few leisure moments. I say *useful book*, such as will improve the mind, and fit you to act well your part in life. Much of the trash which is thrown from the press, at the present time, is unworthy a place on your table. You may derive im-

portant benefit by asking the aid of older and more experienced persons, in making selections for your reading. Permit me to mention one or two. The "Life of Franklin," and "Todd's Students' Manual," cannot fail to be useful to you.

I feel unwilling to let this opportunity pass, without making a few general remarks on the subject of education.

For a moment, cast your eyes around in the circle of your acquaintance;—you see a wide difference in the character of man. What has caused this difference? Neither birth, nor titles, nor riches have done it, further than the advantages resulting from them have been applied to useful purposes. Nor can they in our free and happy country. We see some whose parentage was poor and humble, now in the first ranks of usefulness. Ohio does not boast a brighter star in her diadem, than she finds in the man, who, when a little boy, ate his mush and milk from a gourd-shell, with no other than the shell of a clam for a spoon. As to titles, we have none, till they are conferred by a grateful people for deeds of usefulness. Nor can money alone, convey a single idea to the mind worth retaining. It may, to be sure, deck the body with gay apparel; it may build fine houses, and procure costly furniture; but can never, of itself, purchase that inward adorning, in comparison with which all other is not worth the name. Every mind has more or less influence over other minds, and is daily contributing to the general stock of prosperity and happiness, or is active in retarding if not destroying the general good. How vastly important then, is it, that the young mind should receive that mental culture, without which their sphere of action must be comparatively circumscribed; and withal, that their moral culture be not neglected. That parent who fails to improve the opportunities afforded him, for giving his children a common school education, is robbing the state of a treasure more valuable than silver or gold; yea, a treasure, which "worlds want wealth to buy."

There is another consideration which should have weight with every lover of his country. In the United States, the experiment is making, whether a nation can be capable of self-government, and sustain institutions of freedom on republican principles. The eyes of the world are turned towards us to see how the experiment succeeds. Should the education of our youth be neglected, the result could not be doubtful. Some Saul would soon be found hid among the staff, who would, probably, without much urging, consent to wear a crown for our benefit, and trample our liberties in the dust. The immense influx of foreigners upon our shores is bringing with it, there is reason to fear, the seeds of despotism. And whether we may not, at some future day, have cause to repent the facilities we have afforded them for taking an active part in our national concerns, is a question which

it may be too late to discuss. But one thing we can do. We can train up their children in the principles of virtue, instill into their minds a love of country, and store them with useful knowledge. If this is not done, well may we dread the consequences.

Let them co-operate in the noble enterprise of erecting a temple on the hill of science, so broad as to be capable of holding every youth in our land, and so high as to be as a beacon to surrounding nations. But let us be careful to lay its foundation on that CORNER STONE, which is true and precious; and then shall we be able to inscribe on the topstone thereof, LIBERTY AND HAPPINESS.

VALEDICTORY.

BY

REV. A. WYLIE.

GENTLEMEN OF THE COLLEGE OF TEACHERS:

The series of meetings in which, for some days past, we have been so pleasantly, and, I trust, profitably engaged, is now at a close. To me has been assigned the painful duty of bidding you farewell. It is a word which, on the present occasion, I pronounce with peculiar emotions. I have enjoyed great satisfaction in meeting you here. It is the first time I have had the privilege. I hope it may not be the last. That, however, is among the uncertainties of the future. One—Mr. Kinmont,—who participated with you in the business of your last anniversary, is not here—he is gone to the congregation of the dead. At our next meeting, whose place shall be left vacant, or, whether it may please the Disposer of events that any vacancy should occur, it would be useless to conjecture. But the loss which we have sustained—which the cause of literature and education has sustained, in the event to which I have alluded, suggests the reflection which I have made, a reflection never improper for us while in a state of existence so precarious and transitory, but peculiarly in harmony with those tender and solemn feelings which naturally come over us in this hour of parting. While, however, we indulge for a moment those feelings of regret which the loss of a respected fellow laborer in the good cause of education necessarily inspires, and while we anticipate the fate which, we know not how soon, awaits us all, we will not murmur at the will of Heaven, which has assigned to us a career so short and uncertain, nor will we look forward to our own impending fate with fear or despondency. No: we will rather be stimulated, by thinking on the

brevity of life, to make the most of it while it lasts, by turning to good account every moment of which it is composed and every opportunity which it presents.

That we may do this, it is important that we should never suffer ourselves to sink into discouragement under the many difficulties which beset our course. We have no aid in sustaining these difficulties from the sympathy of the world. We can have none. They know nothing of them. They are such as experience only can explain. *You* know what they are, for you have felt them. You feel them now, and the hearts of some of you are perhaps at this moment, ready to sink under them. I refer not to the difficulties of the mercenary teacher which consist, of course, in devising and executing plans for making money. Such teachers, indeed, there are. They are the pests of the profession and the plagues of society. But I address none of this character. I pass them by. I let them alone in their baseness. If such were here I might, perhaps, say to them: Avaunt! "Procul! O, procul este profani." How came ye here? What prompted you, with your love of gain, to enter the sacred temple where the young soul is to be not merely instructed in the arts and sciences, which have their objects in the world of matter, and which contemplate the interests of common life, but initiated into the sublime mysteries of wisdom and virtue—taught to love moral beauty and to loathe its opposite—to feel a sense of its own dignity and worth as the offspring of the skies and an inheritor of an immortal nature—to aspire after things worthy of its high destiny, and to glow with feelings of admiration and intense delight while contemplating the glory of the Eternal Mind as reflected from all his works. How, I would ask then, did the demon of avarice, so sagacious usually in conducting his devotees, commit such a mistake for once, as to bring *you* into this sacred place, with those who labor on principles which you cannot understand and for a reward which you cannot appreciate? You have missed your way! This is not a temple of the god of wealth! Out! Begone forthwith! and seek elsewhere the golden prize for which you pant, for no where else are you less likely to find it than here." Such *would* be my language, were mercenary teachers before me. As it is, I have other and very different things to say. *You* are enthusiastically devoted to that which is the legitimate object of your profession, the improvement of your pupils in knowledge and virtue: and, as all your cares and labors are directed towards this object, your troubles arise from whatever obstructs its attainment. Of these troubles, some proceed from your pupils, some from their parents or other relatives, and some from the interference of ignorant intruders.

Your pupils are of various tempers, habits, and prejudices. Some are ardent and impetuous; others, sluggish and dull. Some

self-confident and aspiring; others, diffident and despondent. Some prompt and eager at first, but possessed of no steadiness of purpose; others, slow in the beginning and hard to be excited, but resolute and persevering when their dormant energies are once awakened, and they are set upon the right track. Some are suspicious and reserved; others, open and confiding. A few, it may be, have been blessed with good parents, by whose instructions and examples they have been trained to correct habits; the greater number, probably, have been neglected by their parents, and suffered to grow up "like the wild ass's colt;" and are, consequently, giddy, wayward, obstinate, and perhaps dissipated. Nor, however young they may be when they come under your tuition, do they come free from the bias of preconceived opinions and fixed antipathies. Happy! were the bias towards virtue. Often, too often! it is against it. Ah, me! with what feelings and views in regard to honor and religion and utility, do pupils often come to us. How full of difficulty is the task of dealing with all their different tempers, habits and prejudices! Nor is this all. Parents are often most unreasonable in their demands. They look to you for what is impossible, and hold you guilty for not working miracles. They would have you impart not only instruction, but capacity, and reform habits derived by imitation of their own bad examples, and sustained by corrupt principles which they have instilled. They send you a rotten egg, and are sorely disappointed that you do not bring out of it a healthy, strong, and well-fledged bird!

But of your troubles the heaviest pack is yet to be opened, and I am, to tell the truth, not in the humor to open it. Nor shall I. Time would not allow it, were there no other reason. I shall only roll it over, that the spectators here may have a guess at its contents. *You* can more than guess. You are, I shall suppose, a president or professor in some public institution. And there are other professors associated with you. Aye! and they are all just—what—what—they should be. That is well. You are fortunate. But there is a Board of Trustees. Who compose it I should like to know? Here is a list of names; let me read—Solomon Black, Ned Roarer, Grimace Graceless, Nicholas Van Puff, Minimus Tiny, etc. etc. These worthy men are your trustees; and it must not be said respecting them, "*Tractent fabrilia fabri—Ne sutor ultra crepidam;*"—for, with their appointment to office, they received their qualifications, and they are competent, *ex officio*, not only to manage the external affairs of your institution, but its internal also. As if a company, undertaking to build a bridge or a factory, should not only employ an architect, but direct him how to proceed in his work; what tools he is to use; how the joints and mortices and braces and pins and pillars and arches are to be made; and how the whole structure is to be fitted and framed together!

In such circumstances, what must be the troubles of the architect may be readily imagined. "One sinner destroyeth much good," says the proverb; and the truth of it is in no case so easily and so lamentably verified, as in the concerns of a literary institution. A faithful and accomplished teacher, after having succeeded, by years of incessant and anxious toil, in rearing up a seminary to a high state of reputation and usefulness, sometimes has the mortification to see the result of all his labors scattered to the winds, in consequence of the interference of some impertinent blockhead, who wishes to appropriate to himself the glory of the achievment;—or, if failing in this, sets to, "with axes and hammers," making havoc with the "carved work," thinking to gain to himself the honor at least of a *reformer*.

Such are some of the difficulties incident to the employment in which you are engaged. Suffer me to suggest some considerations which may help to encourage you under them.

And let me remind you, in the first place, that nothing great and good in human life can be effected, without encountering difficulty and opposition. So it has always been, and so it must always be. Think not, therefore, to escape the common lot. Let your difficulties be met with firmness. Zeal and perseverance will surmount them. "Be not overcome of evil; but overcome evil with good."

Consider next, the high importance of the work in which you are engaged; as it stands connected with the best interests of our beloved country. Our condition, as citizens of these United States, is peculiar, and without example in the history of the world. Neither Greece nor Rome, so much celebrated for their free institutions, knew any thing of the liberty, civil or religious, which we enjoy. The governments of Europe know nothing of it. Ours is pre-eminently a government of the people. The will of the people directs and controls every thing. I rejoice and glory in it. So do you all. In other countries, the direction in which influence passes is downwards, from the rulers to the people;—in ours, it is upward, from the people to the rulers. With them a privileged few make the laws; and their minions, guarded by the bayonets of the military, put them in execution. We, the people, make our own laws; our executive officers are our servants; and they have no other protection than what they derive from the moral sense of the community, which imposes an invisible but an effective restraint upon violence. With other nations government is a thing of mechanical contrivance, moving along in a slow and safe track, guarded on both sides by those defences which authority has, at infinite expense, erected to secure its prerogatives from encroachment on the part of the people—the objects of its hatred and fear. With us, government is an affair of reason and sentiment—not of force. With the eagle for its appropriate em-

blem,—(the arrows and avenging bolt have not a domestic, but a foreign reference,)—*our* government pursues a loftier course in a region above the clouds. But its very elevation makes its position dangerous. If it fall, the disaster will be proportionably great. In other and plainer terms, we are making an experiment, by which the capacity of the people for self-government is to be tested. It is an experiment for the world, and for future ages. If it fail, a second, probably, will never be tried. All philanthropists, not among ourselves only, but in every nation throughout the world, are anxious for the result; and are earnestly looking on, some with confident hope, others with trembling solicitude. For myself, I am determined "never to despair of the Republic." But my trust respecting its destiny is not founded on its excellent constitution, though it resulted from the deliberations of the purest patriots, enlightened by the wisdom which they had collected from the experience of ages;—nor is it founded on the physical relations which nature has established in the geography of the different states, however they may be strengthened by those numerous channels of inter-communication, by which, as by so many chains and bands, the different sections of the Great Confederacy may, by means of a wise system of internal improvement, be linked and bound together;—nor yet on the abilities of our statesmen, though statesmen we can boast, whose great capacity and distinguished public services have brought safety and glory to their glory. Much less do I rest my hopes on our widely extended territory, reaching through so many degrees of latitude, and across the continent from sea to sea; nor on our gallant navy, illustrious for its exploits; nor on our armies so often crowned with victory; nor on our accumulating wealth, or our spreading commerce, or our thriving manufactures, or our improving agriculture, covering the teeming soil with its rich, various and abundant productions, vegetable and animal. I do not rest my hopes on any, nor on all, of these advantages, which a benignant Providence has, with a liberality so bountiful, accumulated in our condition; for I well know that an infatuated people may frustrate them all. God never bestows blessings so great, so numerous, or so well guarded, that man (who, when he pleases, is omnipotent in mischief,) may not convert them into occasions of guilt, and instruments of ruin. I therefore repose no part of my confidence, as it respects the future prosperity of my country, in any of her privileges or external advantages;—but, under God, I repose it *in you*, and your fellow-laborers in the cause of education. For, to you it belongs to form the rising age, and to transmit through the channel of the *living mind* a diffusive and sound moral influence. On this depends our liberty. A people morally corrupt, cannot be free. Public sentiment must be pure, and preserved pure, else the spirit of liberty will forsake our institutions. Now, it is to you, and others

engaged with you in the same office, that it belongs to form the public sentiment. How vast, then, is the responsibility attached to your office! And, will you suffer your labors in it to decline through discouragement? Will you grow weary in your well-doing, and relax your energies; and so suffer vice, the only enemy our country has to fear, to make inroads upon us? Heaven forbid! The rising generation pleads—the increasing multitudes who are hastening into life, and who, when we are gone, will throng our streets and people our extended vallies, and fix their dwellings in every cove and dell of our mountains and hills—press forward on the scene and urge their claims and expostulations? They cry—"For *our* sake be faithful, and for the sake of the countless millions that are to succeed us." Can you be insensible to these entreaties? No: you cannot. Go on, then, with spirit and alacrity in discharging the momentous duties of your noble vocation. Another consideration presses on my mind, but I hesitate whether to present it, because it may seem to some in the audience, if not to any of you, too solemn for the occasion. Be that as it may, encouraged by the respect for religion by which your discussions have been characterized,—for I have not heard a single remark or allusion drop from the lips of any speaker that savored of any other sentiments than those of piety and virtue,—I shall not withhold from you the expression of the deepest convictions and feelings of my heart on this subject. Yours, then, my respected associates and coadjutors in the cause of education, is, in the fullest and highest sense, a SACRED office. If worthy of it, you have been *called* to it of God. And to Him, for the discharge of its high and solemn duties you are held responsible; and to Him you are to look for your reward. Him you are to serve, in forming to virtue the mind which he places under your guidance and tuition. And, remember that, of virtue, the invigorating and life-giving principle is religion. Not the religion of the noisy declaimer, or angry polemic, the cunning Jesuist, the cloistered devotee, or the sanctimonious formalist; but the religion of the moral feelings, the religion of the heart and life, the religion taught by Christ in his Sermon on the Mount. You cannot teach your pupils any thing to purpose without teaching them this religion. The mind is God's temple. Its thought cannot go forth in any direction without meeting Him. Woe to the teacher, who, out of the elements of literature and science, weaves a screen to hide Him from the eyes of his pupils! But such will not be your course. No! with Heaven's own fire of pure and holy love burning in your bosom, its guiding light in your eye, and its sustaining power giving energy to all your faculties, you will lead your pupils to Him who is the Father and Friend of the good. And, in closing this address, I can frame no better wish for each of you, nor do I desire any thing better for myself, than to have a share in the

rewards which will follow such a course of instruction. When, for the last time, my head reclines upon my pillow, and fancy is busy in painting on the memory the scenes of the past, may the consolation be mine—may it be yours—to look over the land and see here and there, faithfully serving God and their country, those, who, when the tidings of our demise,—a euthanasia may it be—shall reach them, will say, while the tear of fond and grateful remembrance trembles in their eye—"He was my teacher, beloved, honored and revered! Blessings on his memory! for he taught me to love truth, to love virtue, and to aspire after communion with their AUTHOR."

NOTE.—The above Address was spoken extempore, and not reduced to writing till several weeks afterwards. Those who heard it will, doubtless, recognize the train of thought to be the same. The author of it has endeavored to preserve its identity so far as his memory would serve.

APPENDIX.

CINCINNATI, Jan. 12, 1839.

To the Executive Committee of the College of Professional Teachers:

GENTLEMEN: Having understood that matter is wanted for several pages in the volume about to be published, containing the proceedings of the late session of the College of Teachers in this city, the Public School Teachers' Faculty Association submit the enclosed report for your consideration. It was prepared by ELAM P. LANGDON, Esq., President of the Board of Trustees and Visiters of Common Schools in Cincinnati, as chairman of the committee to whom the subject was referred, defining the relative duties of principal and assistant teachers. Should you see proper to have it inserted, it is at your disposal.

Yours, respectfully,

G. R. HAND, *Secretary.*

The Committee, to whom was referred the communication of the Teachers' Faculty Association,

REPORT,

That, in answer to the question, "what are the relative duties of principal and assistant teachers, but especially when they occupy different school-rooms,"—they would briefly reply, that the terms *principal and assistant* go far to explain their relative duties. But being desirous of treating with the highest respect the wishes and communications of the Common School Teachers' Association, or any member of it, we will here be more particular, and state what we conceive to be the views of this board on that subject.

The principal teacher should be regarded as the head of the school, or department, of which he has the charge.

He is to regulate the classes and course of instruction of all the pupils under his care, whether they occupy the same room with him, or are taught by his assistant in a separate room. The want of firmness on the part of principal teachers, in performing the duties here referred to, has often been felt by the trustees.

The principal teachers are selected for their known experience and qualifications to teach, and who are so thoroughly acquainted with the dispositions of youth and the ordinary difficulties connected with schools, and who, having acquired that self-control so essential to their responsible stations, are able at once to discover any defect in their own schools, or in the schools of their assistants, and to apply the proper remedies.

If a principal teacher cannot do this, or is unwilling to take upon himself the responsibility, it is his duty forthwith to make those defects known to the trustee and visiter of the ward, or district in which his school is located, that they may be corrected, whether they apply to the teachers or to the pupils under his charge.

It is then, distinctly understood, that, in the absence of the trustee of the district and his special instructions, or the instructions of the board of trustees, the principal teacher is expected to give the necessary instruction to his assistants, and to classify the pupils and regulate the schools under his charge. It is the province of principal teachers to do this, for they are more immediately responsible to the trustees, and to the parents of their scholars, for the faithful performance of those duties. These duties, however, should always be performed in the right spirit, and not in a manner that would in the least impair the character and standing of an assistant teacher, especially in the estimation of his pupils. And it is deemed to be equally the duty of an assistant teacher to guard the reputation, as well as to observe the directions given him, by his principal.

It is the duty of the principal teacher to see to the safe keeping of the school houses, and school furniture of their respective districts, and to have them kept clean and in order; and in the discharge of these duties they are fully authorised to require the co-operation of their assistants. And, all the teachers, whether principals or assistants, should make themselves thoroughly acquainted with the "Rules and Regulations adopted for the government of the Common Schools."

These relations and mutual duties of principal and assistant teachers, are rendered important in our common schools, on account of the frequent changes that occur, not only with teachers, but in the board of trustees. And, unless teachers, of the same house or district, act harmoniously in the government of their schools, they cannot long preserve order, or render their labors useful.

The correction of bad habits in scholars—securing their attention to study—the promotion of their morals, and formation of

character, are important considerations, and worthy of our highest regard;—and these objects are always more easily and certainly attained, where the efforts of teachers are *united* for their accomplishment.

The Board of Trustees have already awarded credit to many of the Assistant Teachers in the Common Schools, who have become so well acquainted with their duties, and so faithful in their performance, as to require little or no instruction from their principal or from the trustees. Such, should they continue as instructers, may look forward for promotion at home, or to more lucrative places abroad. But, these qualities in the assistant do not impair the powers and duties of the principal teacher, or vary their relations to each other.

All of which is respectfully submitted.

ELAM P. LANGDON,
THOS. J. MATTHEWS, } *Committee.*
E. SINGER,

Cincinnati, December 3d, 1838.

On motion of George Graham, Jr. Esq., it was

Resolved, That the Report be accepted by the board of Trustees and Visiters, and that a copy thereof be furnished to the "Teachers' Faculty Association," as an answer to their communication of the 12th November, 1838.

CHARLES SATTERLY, *City Clerk.*

December 4th, 1838.

The above Report, though drawn up in reference to the Common Schools of Cincinnati, is amply deserving the attention of teachers, trustees and visiters, in the various sections of the Western country. We notice it, that it may be read with the care which the object in view merits.—[EDITOR.

THE SCHOOL MASTER.

BY

ELAM P. LANGDON

THE term, school-master, has been familiar to the world almost from time immemorial. His office and duties have been often and variously explained. And from the diversified situations and qualifications of school-masters, it would be a difficult task to determine whether justice or injustice has predominated in their case.

No doubt, by some, the school-master has been regarded as a kind of slave, and unworthy to rank with the polite and polished portions of society. He may have been deemed useful, whilst occupied in giving instruction and imparting knowledge to his

pupils, but one who could lay no claim to a high order of intelligence and refinement. So he has been viewed, and so he may now be regarded and treated by some. But erroneous indeed have these views been; and unjustly too has the well qualified and faithful school-master been treated. The office of school-master, or teacher, is one of the most sacred that can be occupied by man; it can only be *exceeded*, as it is *preceded*, by that of the parent. Because by the parent the *very first* impressions are made upon the child, and from the *combined* influences of parent and teacher the *twig* receives its inclination. And although unworthy persons may get into the office of school-master, as indeed they have into all other offices, this unworthiness and intrusion do not, and cannot, destroy the sacredness and importance of the office.

The force and influence of *example* are powerful upon the young mind. "Evil communications corrupt good manners." Man is an imitative being, and in youth this trait is much more predominant than in manhood. How important, then, that *good examples* should be set before the young. Truth should be represented in *action*, by which it seems to assume a *body*, and is thus rendered *palpable*. It is to feared that the *teacher*, himself, as well as many others, have regarded the office of *school-master* as *only useful to the scholar*. Such an impression is very erroneous. And it is high time that this matter was better understood. A large portion of the world seems to be mistaken on this subject.

Intelligence, like goodness, is diffusive. The skilful teacher derives the most minute, detailed, and accurate knowledge of the subjects taught by him; he learns the dispositions, the passions and affections of his pupils to great perfection; he learns to analyse the mind. He not only improves himself in the arts and sciences, but he learns human nature. His discernment will enable him to trace through the child, to a great extent, the knowledge and sentiments of its parents. The family government will be brought before him in bold relief; their views and habits, whether moral or vicious, will be strongly developed. And these will be determined with greater accuracy from the youngest pupils—those who act and speak out what they have learned at home. And these very pupils not unfrequently become the moral instructers of their teachers. Let the question be asked, whether a man, who has passed through a school like this, after having first been prepared to enter it, can only be useful in imparting instruction to the pupils under his charge? The answer must be, that his usefulness does not stop here. The development of mind, in the school-room, which acts alike upon the instructer and the scholar, imparts a brilliancy which is carried out into society, and is seen and felt by all who come within their circle, and the beneficial influences of the teacher are rendered as much more useful, as they surpass the other in experience and attainments.

To impart instruction clearly, requires close thought and a sound and well disciplined mind. If the school-master is in the possession of these qualifications, and will act them out, he will become one of the most useful members of society—he will be distinguished in his profession, office, trade, or business of whatever kind it may be. He must have become a close observer of passing events. If improvements are projected or made, he is among the first to notice them; if there are defects, he points them out, and furnishes or applies the remedy. He knows when talent and energy are brought into requisition; he discriminates between virtue and vice; between good and bad conduct; between truth and falsehood: and if governed at all by the lessons enjoined upon his pupils, he must become a wiser and a better man. He must learn *precision* and *decision*. As he tests the accuracy of his measures and principles, and his *skill* in their illustrations and results, he acquires *confidence* in his performances, and acts with *coolness* and *deliberation*. This is very important. It is not so much that but few know and understand, as it is, that but few are capable clearly and efficiently to communicate and define what they know. Here the experienced school-master has great advantage. It is true, he makes no boast of his profession, and it is more true, that he acquires no wealth by it. Yet when we look around, and behold the intelligent, the industrious and useful man, and trace his history, we shall most generally find that he is, or that he has been, the faithful school-master.

These are a few among the many good effects of teaching. Who then would not wish his son, or his daughter, to engage in the business of teaching, as the most certain means of self-improvement? What young man or young lady would not willingly spend a few years in this intellectual improvement, and in the noble work of dispensing and receiving benefits? And although the school-house may present no attractions to those who know nothing about it, and the charge of pupils be deemed the most trying and irksome that can be imagined, which is often the case, yet witness the strength of kindness and affection that imperceptibly unites the teacher to his pupils, and them to him. They who have truly and properly taught the young, in the various branches of education, can never be left without friends; and they can never feel that they have done no good. Here is the school-master's great reward, and it will be more durable than gold.

The great responsibilities that rest upon the school master, should prevent any from engaging in the business of teaching, unless they have clean hands and pure hearts. There may be some individual and official defects, to which the sentiments of the poet might be applied,

> "Be to his faults a little blind,
> Be to his virtues ever kind;"

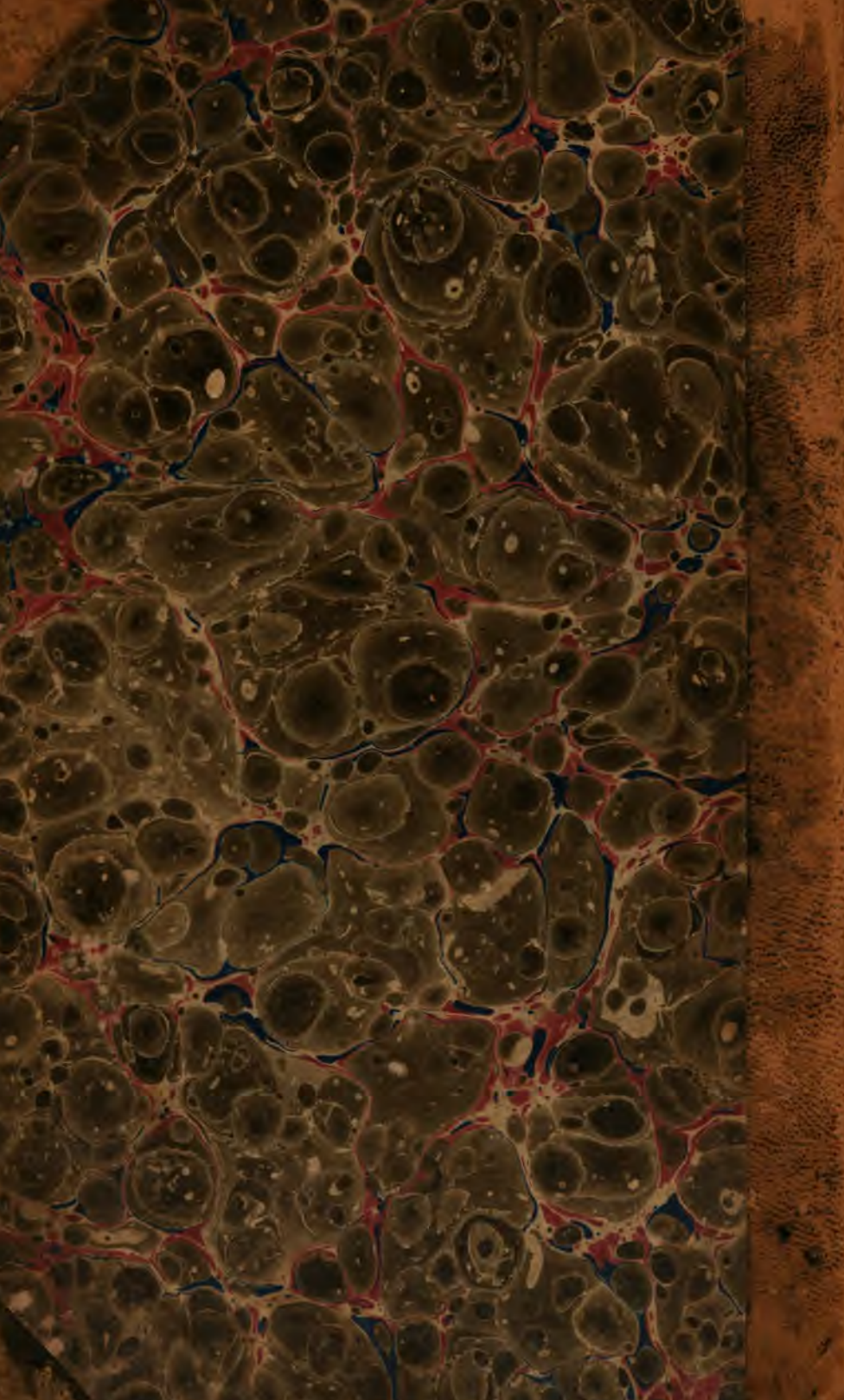
but this kindness is seldom extended to the school master. And it may be right that such lenity should not be granted to him, for his manners, his language, and the very *habits* of the teacher will be more or less followed by his pupils. Justice, however, should be rendered to the teacher. When he does well, he should be rewarded for his well doing. None perform so many kind and beneficial offices with so few thanks and little reward, as the meritorious instructer of youth. He is often blamed and censured for his best and most praiseworthy acts. Thus it is that he learns to rely alone upon the purity of his motives, and a strict and faithful discharge of his duty.

And so important and difficult is the task of properly guiding and governing children, that the undeviating co-operation and efforts of parents should be united with those of the teacher, in securing their attention and obedience. This would have a happy tendency, not only in strengthening the family government, but also that of the school. This co-operation would greatly lighten the burthen of the teacher; it would give force and sanction to his precepts and moral lessons. Thus the understandings of his pupils would be enlightened, their passions curbed, and good dispositions encouraged, producing that beautiful order

> "Which nothing earthly gives, or can destroy—
> The soul's calm sunshine, and the heart-felt joy."

There is a great diversity of gifts among men. And so there is among scholars. Here it is that some take the lead, whilst others are left behind. For this the teacher is sometimes blamed. We should bear in mind that it is not in the power of the teacher to give intellect, but to develop and bring it forth.

"The mind, like the diamond in its original state, is rude and unpolished; but, as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent beauties of the mind, and draws them forth to range the large field of matter and space; to display the summit of human knowledge, our duty to God, and to man."

This noble employment of elevating and enlightening the minds of youth, and of fitting them for virtuous society, and for the pure enjoyments of religion, belongs to, and is fully asssociated with, the office of the SCHOOL MASTER.

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